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(The) Keystone Training Course For Teachers.

The books of this Course are based on outlines adopted by the Sunday School Council of Evangelical Denominations, and approved by the International Sunday School Association

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AMERICAN BAPTIST PUBLICATION SOCIETY
BOSTON CHICAGO ST. LOUIS NEW YORK
LOS ANGELES KANSAS CITY SEATTLE TORONTO

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PART I

TEACHING VALUES OF THE OLD TESTAMENT

WALTER W. MOORE, D. D.
and
EDWARD MACK, D. D.

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TEACHING VALUES OF THE OLD TESTAMENT

LESSON I.

The Land and the Book

1. Broadly speaking, we find in the Old Testament three classes of contents: first, an account of the origin, historical development and peculiar character of the chosen people as a community, and of their sacred institutions; secondly, an account of the successive divine communications to Israel through the agency of the prophets; and thirdly, a collection of lyrics, proverbs, and other products of religious emotion and reflection, which embody the response of the regenerate heart and life to the revelation of God's character and will. Accordingly the ancient Jews divided the books of their canon into three great classes which they called respectively The Law, The Prophets, and The Hagiographa or Holy Writings. Thus the three outstanding literary forms are History, Oratory and Poetry.

The Palestinian Atmosphere of the Bible

2. One thing these different literary forms have in common. They are all pervaded by a distinctive local atmosphere. They all teem with images drawn from a land that is unique in its location and its structure. Therefore a thorough knowledge of the physical features of this land is an indispensable qualification for the effective teaching of any part of the Old Testament. These physical features have largely determined the very dialect of revealed religion. "Like other books, the Bible has had a home, a birthplace; but beyond all other examples, this birthplace has given form and color to its language." In a preeminent degree the phraseology and imagery of the Bible reflect

the character of the country in which it was written and the customs of the people among whom it arose. Therefore to learn the land and life of ancient Israel is to apprehend the whole setting of revealed truth and to appreciate the force of a multitude of metaphors and allusions which will otherwise be without meaning. The Land and the Book "answer to one another like the two parts of an indenture." To lay a sure substructure for the teacher of the Old Testament, therefore, the first step is a thorough knowledge of the geography of Palestine.

Relation of the Land to God's Redemptive Purpose

3. More important still is the teacher's apprehension of the relation of the land to God's redemptive purpose. The study of Palestine is not only essential to an intelligent appreciation of Biblical forms of statement and of the surface facts of Biblical history, but it is necessary also to a full understanding of the inner relation of those facts to each other as parts of one divine purpose and stages in one divine revelation, unfolded gradually through hundreds of years and culminating in a universal religion. The Land of Promise was preconfigured to its history. It was through the characteristics of the country that God effected the fulfilment of the promise to Abraham that in his seed should all the nations of the earth be blessed. By its location and structure it was adapted as no other country on earth was to God's purpose of preparing a pure religion through centuries of separation, and then of publishing that religion to the whole world.

In order to the accomplishment of these ends three things were necessary:

(1) A single nation had to be chosen as the special depository of divine truth, and this nation had to be separated

from all other nations in order that this truth might be preserved and developed in its purity.

This isolation of Israel was secured by natural barriers of desert, river, sea and mountain.

(2) This nation had to be set in the center of the world, so that when the fulness of time was come the saving truth which it possessed might be most easily published to all mankind.

Palestine was central. It was the focal point of the ancient world. It commanded access to the three great continents, Europe, Asia and Africa. It stood in the midst of the nations of antiquity. It was therefore fitted as no other land was, to be the radiating center of a universal religion.

(3) The record of the truth thus prepared had to be such as would fit it for world-wide dissemination; that is to say, the book which contained this revelation had to be a universal book, not local or sectional, but possessing such a range of imagery and style as would make it easily understood by men of every race in every land. It must not only speak to the universal heart of man by its essential truth but must also have such characteristics of form as would adapt it to the ready understanding of all men in all lands.

The structure of Palestine fitted it preeminently to produce such a book. It was a very small country, yet its extraordinary differences of elevation, from Mt. Hermon, 9,200 ft. above the Mediterranean, to the Dead Sea, 1,292 ft. below; its corresponding differences of climate, from alpine cold to torrid heat; its amazing variety of animal and vegetable life, representing widely separated zones—make it a sort of epitome of the whole earth. It is the world in a nutshell. "Accordingly the illustrations drawn from nature, with which the Bible abounds, are suited to all climes and understood by all men." They are all at home amid the imagery of Scripture. It is the world's book.

THE NATURAL DIVISIONS OF THE LAND

4. Having thus endeavored to stimulate the student's interest by pointing out the influence of the land on the literary forms of the Old Testament and its relation to the outworking of God's great plan, the teacher, in proceeding to the actual handling of the geographical materials, will find the best distribution of the subject in the *Natural Divisions* of the country. Palestine consists of four strips of territory running parallel to each other North and South. Two of these strips are elevations and two of them depressions, and the elevations and depressions alternate. Thus, beginning on the West, we have the lowland lying along the Mediterranean Sea. Then, just back of that to the East, we have a tumbled and broken ridge rising to an altitude of 3,000 feet. Still farther to the East we have the extraordinary depression through which flows the Jordan. And finally we have the elevated table land lying between the Jordan and the Eastern Desert.

In dealing with these divisions in detail let the teacher show in the case of the more important sites in each section how the localities and the events dovetail. Make vivid use of the Story. Help the student to hear through the land "the sound of running history."

THE MEDITERRANEAN PLAIN, A HIGHWAY

5. The *Maritime Plain*, level or gently undulating, and open at both ends, was the Bridge between Asia and Africa. It was traversed by highways along which the caravans and armies of the two continents passed to and fro. And here we find its real contribution to the history of Israel.

By the trunk road through this plain the Philistines came up to the overthrow of Saul at Mt. Gilboa. Along this road the Jews saw the armies of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, Pharaoh-Necho and Nebuchadnezzar pass. It was the world's highway.

The most striking feature of the coast line is that it has no good harbor. The Hebrews had no word for harbor. They did not have the thing, and therefore did not need the name. To them the sea was a barrier and not a highway. That long line of sand, unbroken by any deep indentation, cut Israel off almost entirely from water communication with the western world. Seclusion is the dominant idea in the Old Testament, but Expansion in the New. When God's time came He raised up a man who was His unconscious instrument for the breaking of a gateway through which the Gospel should go forth to the West; Herod the Great for the first time in history built a real harbor for Palestine at Caesarea. Thence the great Apostle of the Gentiles went forth with the Gospel to the Western world.

The Story: Joppa—Jonah (Jon. 1:3), timber from Lebanon (II Chron. 2:16, Ezra 3:7).

The Plain of Esdraelon, Highway and Battlefield

6. *Esdraelon* is the great triangular plain which breaks the continuity of the Central Range and affords clear passage from the coast to the Jordan. It had five entrances, three at the corners of the triangle, one at Jezreel, and one at Megiddo. These were all gates on the great road from Asia to Africa, through which marauding Bedouin pressed from the East and the armies of great empires passed. Hence its history as a battle field.

The Story. Four battles, two of them victories for Israel and two of them defeats: (1) Deborah and Barak,

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Judg. 4-5; (2) Gideon, Judg. 6-7; (3) Saul, I Sam. 28-31; (4) Josiah, II Kings 23:29-30.

Samaria's Ease of Access

7. The history-making feature of *Samaria* also is its openness. The gentle ridges on the west offer easy access from the coast. Even on the steeper East "the outgoings of Mount Ephraim" are broad and of easy gradients. Interspersed among the mountains in the center are plains, meadows and spacious vales. Hence the land was easy for chariots. "All the long drives of the Old Testament are in Samaria." One result was frequent invasions. Another was its connection with Eastern Palestine which has existed from the earliest times to the present day; the easy passes and numerous fords of the Jordan here are in sharp contrast with the separation of Judaea from the east by the steep chasm and the few and dangerous fords farther south. Still another result of the openness of Samaria was that "the surrounding paganism poured into her ample life," and as a consequence of this she suffered many changes of rulers. The Northern Kingdom had nine dynasties, the Southern only one. The Northern Kingdom fell more than a hundred years before the fall of the Southern Kingdom. In short, as Smith says, Samaria was more forward to attract than Judaea but less able to retain.

The Story: (1) Jacob at Bethel, Gen. 28:10-22; (2) Joshua at Shechem, Deut. 11:26-30, 27:9-26; Josh. 8:30-34; (3) Samuel at Shiloh, I Sam. 1-4; (4) Elijah at Mt. Carmel, I Kings 18; (5) Elisha at Samaria, II Kings 5; (6) Jehu at Jezreel, II Kings 9.

Judaea's Spiritual Supremacy

8. *Judaea* was the heart of the land, the seat of Israel's one enduring dynasty, the site of her temple, the platform of all her chief prophets. Isolated, unattractive, provin-

cial, conservative, she held the world off longest. Study carefully the borders and bulwarks of this stony plateau. The most accessible frontier was on the north, and here accordingly many battles were fought. Judaea was a stronghold, not impregnable, but very difficult to take. Outstanding features of the province are its pastoral character (Ps. 23), its vine culture (Numb. 13:23), and its natural unfitness for the growth of a great city. "Aloof, waterless, on the road to nowhere," yet here arose the city which has taught the world civic justice and has given her name to the ideal city hoped for on earth—the new Jerusalem.*

The Story: (1) Abraham at Hebron; (2) Ruth at Bethlehem; (3) Jonathan at Michmash; (4) David at Jerusalem.

THE JORDAN VALLEY, A BARRIER

9. *The Lower Jordan* is thought of as a border and a barrier; the name is nearly always governed by a preposition, *unto*, *over*, *across*. "The Pride (mistranslated "swelling") of Jordan" was the rank jungle along its banks—always a symbol of trouble and danger, Jer. 12:5, 49:19.

The Story: (1) Destruction of the Cities of the Plain, Gen. 19:17-29; (2) Israel's Crossing of the Jordan, Josh. 3; (3) Fall of Jericho, Josh. 6.

THE EASTERN RANGE, COMPARATIVELY UNINFLUENTIAL

10. *The Eastern Highlands* are generally well watered and fertile, but being separated from the body of the nation by the Jordan gorge, had comparatively small influence on the course of the history.

The Story: (1) Jacob at Peniel, Gen. 32; (2) Israel's Conquest, Deut. 3:26—4:17; (3) Defeat of Absalom, II Sam. 18.

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*G. A. Smith, *Historical Geography of the Holy Land.*

MANNERS AND CUSTOMS OF THE LAND

11. While the land itself possesses the cosmopolitan character above described, so that the imagery of scripture drawn from its natural scenery is readily understood in all parts of the world, the case is different when we come to the manners and customs of the people. The Old Testament is an Oriental book. The life it describes belongs to the East and is widely different from life in the West. Nearly every feature of it is foreign to our experience, and it undergoes no change from age to age. Certain capitalists and settlers from without have indeed introduced a few modern features, especially in some of the larger towns, such as railroads, telegraph lines and hotels, but these have had little or no effect on the patriarchal usages of the body of the people. The traveler in Syria to-day sees Abraham at his tent-door; Rebekah veiling herself at the approach of the stranger; Boaz greeting his field hands; the long caravan of camels and Midianites; the wailing mourners at the house of death; the wedding procession; the shepherd with his sheep on the hill-side.* The ways of the people are thus to this day a living commentary on the Old Testament. "Hence to fully understand the letter of the Written Word an intimate knowledge of every-day life in the Holy Land is absolutely necessary. Without this, in a thousand places, it is impossible to elucidate its meaning, remove its difficulties, picture its scenes, or realize its beauty."

BLACKBOARD AND MAP WORK

Whatever knowledge the class may have of the elementary geography of Palestine, begin at the beginning, and fix firmly in the minds of all the fundamental features of the country and the location of the most important places. At the first meeting of a training class the time is often wasted, as no lesson has been assigned and prepared. Do not make that mistake, but devote the whole of the first hour to a thorough drill on the following points, using first the blackboard and then a map. Then assign Lesson I, above given, for the second meeting, and require each member of the class to draw and bring to that meeting an outline map showing the Lines, Waters, Natural Divisions, Mountains and Places as indicated below. A convenient treatment of these rudimentary points may be found in J. L. Hurlbut's Manual of Biblical Geography, pp. 143-147, but they can all be effectively presented with a blackboard. Thus, after the manner of Hurlbut drill the class on

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*J. H. Vincent.

1. *Lines:* (1) Coast Line, 180 miles, harborless.
   (2) Jordan Line, 160 miles, river very crooked.
2. *Bodies of Water:* (1) Mediterranean or "Great Sea."
   (2) Lake Merom—the name means "high."
   (3) Sea of Chinnereth—in New Testament "Galilee."
   (4) "Salt Sea," now known as Dead Sea.
3. *Natural Divisions:* (1) Maritime Plain (M. P.)
   (2) Western Highlands (W. H.)
   (3) Jordan Valley (J. V.)
   (4) Eastern Highlands (E. H.)
4. *Mountains:* Eight, named in pairs, with some event of interest in connection with each [two of these from the New Testament].
   (1) Hermon (Transfiguration) and Lebanon (Cedars).
   (2) Carmel (Elijah) and Gilboa (Saul).
   (3) Ebal (Curses) and Gerizim (Blessings).
   (4) Olivet (Ascension) and Nebo (Moses).
5. *Places*—with some event of interest in connection with each.
   In Maritime Plain:
      (1) Gaza, Samson.
      (2) Joppa, Jonah.
      (3) Tyre, Sea Trade.
   In Western Highlands:
      (1) Beersheba, Southern frontier.
      (2) Hebron, tomb of patriarchs.
      (3) Bethlehem, home of David.
      (4) Jerusalem, Capital.
      (5) Bethel, Jacob's vision.
      (6) Shechem, first capital of Northern Kingdom.

- (7) Samaria, last capital of Northern Kingdom.

In Jordan Valley:
- (1) Jericho, fall of walls.
- (2) Dan, northern frontier.

In Eastern Highlands:
- (1) Peniel, Jacob's wrestling.
- (2) Ramoth Gilead, Jehu anointed.
- (3) Mahanaim, David's headquarters.
- (4) Jabesh-Gilead, relieved by Saul.

LITERATURE

The best book on the subject is *The Historical Geography of the Holy Land*, by George Adam Smith, $3.75.

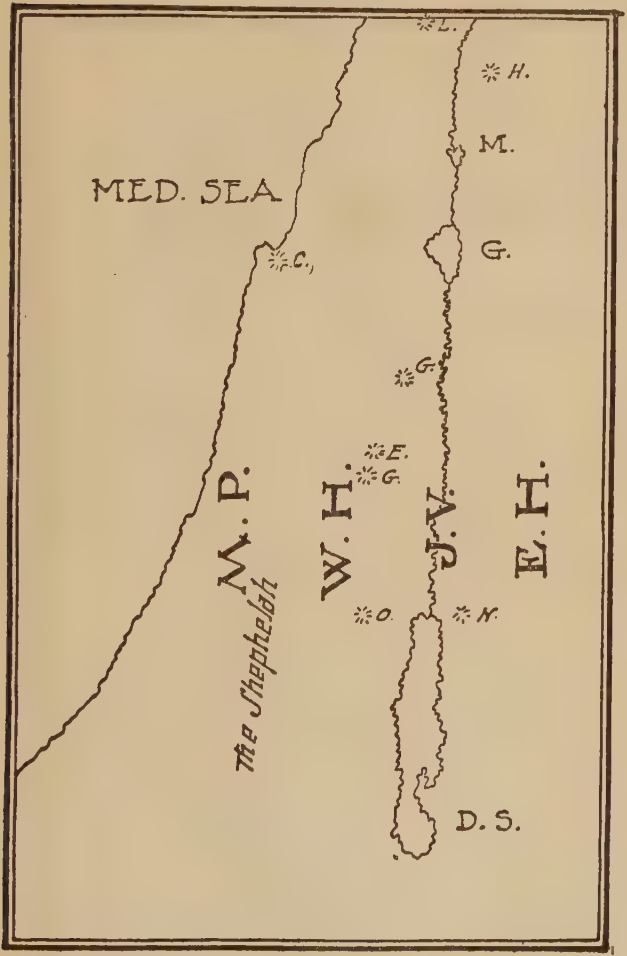
The best maps will be found in the *Atlas of the Historical Geography of the Holy Land*, by J. G. Bartholomew and G. A. Smith, $7.50.

Less expensive than the books above named are the various handbooks, such as *The Land of Israel*, by R. L. Stewart, $1.50; *Palestine*, by Archibald Henderson, $1.00; *Historical Geography of Bible Lands*, by J. B. Calkin, $1.25; *Historical Geography of Bible Lands*, by R. M. Hodge, $1.00; *Manual of Biblical Geography*, by J. L. Hurlbut, $2.25; and *The Students' Illustrated Historical Geography of the Holy Land*, by W. W. Smith, 75c., where the teacher will find in a prefixed section very full and detailed information as to the publishers and prices of atlases, wall and class maps, pictures, and general materials for hand work. Any one of these manuals will serve as an introduction to the subject, but the teacher who wishes to make a thorough study of it will do well to procure also the brilliant and suggestive book by Smith.

On manners and customs, see *Every-day Life in the Holy Land*, by James Neil, richly illustrated in colors.

The Land and the Book, by W. M. Thomson, copiously illustrated, deals with both the topography and the life of the people. One volume edition, $2.40.

LINES, WATERS, NATURAL DIVISIONS AND MOUNTAINS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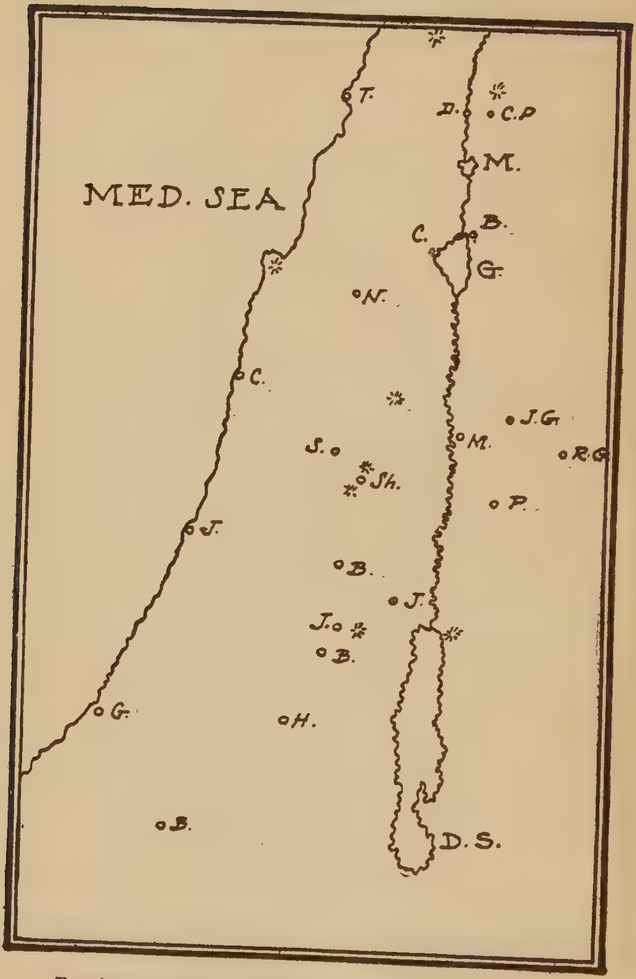
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LESSON II

The History of a Nation

Students of the Old Testament must remember that each book, or group of books, was written with its own peculiar purpose, and is not to be taken as written merely for historical or scientific reasons. The Old Testament is a book with a religious purpose.

For convenience in treating, and for clearness of view, the field of history may be divided into the following periods:

1. The Nations.
2. The Patriarchs.
3. The Judges.
4. The Kings
    - (1) The United Kingdom.
    - (2) The Divided Kingdom.
5. The Exile and Restoration under Priests and Governors.

I. Genesis 1-11—The Nations

The first chapter of Genesis, recording the creation of the world, is one of the miracles of the Bible. In the main, the order of events follows the general order of the development of life on the earth, as science records it. The Infinite Spirit, who brooded over the primitive waste of waters, so rested over the mind of the recorder, that the scientist to-day may find no sound reason for quarrel with the record.

The origin, or early home, of the first family of our race is placed in the west of Asia, in the valley of the Tigris and Euphrates rivers. The early developments of the human race, the parity and helpful dependence of the sexes, the origin and rapid spread of evil, the punitive and purging waters of the great Flood, the second beginnings of the race, through the family of Noah, and the distribution of his descendants over the adjacent districts of Asia, Africa and Europe, are vividly and interestingly recorded in these first eleven chapters of Genesis.

II. THE PATRIARCHS. GENESIS 12—EXODUS 18

With the call of Abraham the Bible enters familiar ground. Much of the narrative of the patriarchs is being increasingly corroborated by comparative history and archaeology.

The text divides itself into the following sections:

1. Generations of Terah, Genesis 11:27-25:11; 2. Of Ishmael, 15: 11-18; 3. Of Isaac, 25:19-35; 4. Of Esau, 36; 5. Of Jacob, 37-50.

1. This section records one of the most important events in the history of the race: the call of Abraham, or Abram as he was first named, out of Ur of Chaldaea to preserve the monotheistic faith from the rapidly advancing polytheism of the Babylonian civilization. When, or at what age, Abram was called to leave Ur, we do not know, nor how many years he remained in Haran with his father and brother Nahor. At the age of seventy-five Abram and Lot received in Haran a further call to leave all, and go on toward Palestine.

The immigrants did not tarry on the outskirts of that land; but pushed on into its very center, pitching their tents successively in Shechem and Bethel, and building altars to Jehovah, in token of His claim, which they were laying, to the land. A severe famine soon drove them to Egypt for preservation of life, where Abram denied so ignobly his wife Sarah. Returning after the famine to Bethel, the two kinsmen agreed to separate from each other. Lot chose the fertile plain in which lay Sodom and Gomorrah. Abram journeyed southward, and settled near ancient Hebron, building there also an altar to Jehovah. The sorrows of Lot in Sodom, through the invasion of the kings of Babylonia; the promise of a son and the birth of Ishmael by Hagar; the promise of a son to Sarah; the destruction of the cities of the plain, Lot escaping; the birth of Isaac; his offering up, the death of Sarah; the marriage of Isaac to his cousin Rebekah; his death and burial by the side of Sarah, complete the narrative of the life of the Father of the Faithful.

2. The sections dealing with the generations of Ishmael and Esau may be passed over. The Isaac section shows the development of the Abrahamic family in resources and in firmer hold on Southern Canaan. Isaac was a man of quiet, peaceful ways, but with ability and thrift, increasing the family possessions, and their claim on the Land of Promise. The larger part of this section is given to the graphic story of his twin sons, Esau and Jacob, their rivalry and strife, covering chapters 27-36.

3. The "Generations of Jacob," the last and the longest of the sections, is really the story of his son Joseph. His betrayal and sale into slavery; the rise to power in Egypt in spite of hardships and misfortunes; the rescue of his father and brothers from famine; the family of Jacob resident in Egypt to be nourished by Joseph, form one of the most beautiful stories to be found in the literature of the world. There are some fine and striking features too suggestive to be passed over by the teacher; such as the conceit of the young prince, filling even his dreams, to be humbled by the sufferings and humiliation of slavery; the secret of his success: "Jehovah was with Joseph"; and the accurate description of Egyptian life and customs, as though the record were that of an eyewitness.

4. The days of Moses begin with the first chapter of Exodus. The affliction of the descendants of Jacob, or Israel, by the Egyptians in order to check their marvelous numerical increase, and to keep them weak and humble for bond-service; the providential preservation of the child Moses, and his preparation for his mission of deliverance; the conflict between himself and Aaron with Pharaoh, told in terms of the ten plagues; the Exodus from Egypt and the journey to Sinai, cover the first eighteen chapters of Exodus, and complete the Patriarchal period.

III. The Judges, or the Early National-Tribal Period

Exodus 19 marks the beginning of a new era in Hebrew history. Heretofore the history has dealt with a wandering tribe, or group of tribes, in patriarchal simplicity; henceforth it deals with a national organization, under a succession of great leaders known as Judges, such as Moses, Joshua, and their successors. This period extends to the administration of Samuel, by whom the first king was crowned, I Sam. 12.

Under Moses the nation was organized into a civil body with constitution and laws, commonly called the Law of Moses, covering civil, moral and religious details. This achievement of Moses, bringing mutually jealous, fractious and undisciplined tribes into compact organization, has marked him as the greatest of national heroes and founders. He did not bring the people into the land promised them, but dying on the eve of their entrance, committed this triumph to his disciple and lieutenant Joshua.

After the strong hands of Moses and Joshua were removed by death from control, a period of disintegration, tribal rivalries and partial anarchy set in, almost destroying the national organization, and leaving the people unprotected against the invasions of their enemies. In crises of invasion or oppression great spiritual champions, called "judges," rose up to lead them to deliverance. The records of their deeds are found in the book of Judges, and the first twelve chapters of I Samuel.

IV. The Kings and Prophets

1. *The United Kingdom.* Samuel was a transition character. He brought Israel into closer and more progressive national organization. They cried for a national leader, a king with authority; and Samuel by Divine direction gave them Saul. The failure of Saul serves as a suitable perspective for the popularity and success of David. The record of Samuel's administration is blended with that of Saul, and in turn Saul's with David's in I Samuel; giving the student an excellent view of the development of the nation from the chaos of tribal rivalry under the Judges to a united kingdom under David.

The history of the reign of David, after the account in I Samuel of his early life and his relations with Saul, is given in II Samuel. The second part of I Chronicles parallels the account in II Samuel. David united the tribes of Israel into an organized people with a national consciousness. He extended the borders of this new kingdom until its influence prevailed from the borders of Egypt to the Euphrates River. David is the beloved man of the Old Testament, a man after the people's heart, as well as after God's. He has left an ideal of kingliness to all succeeding ages, just as he gave royal form to the Messianic hope.

The reign of Solomon is chiefly of interest in the Old Testament, because he built the Temple and organized its service. Some space is given to his work in developing the industries, centralizing the civil organization, and ex-tending the foreign influence of the nation. With him the process of decay was already at work; and soon after his death the old tribal jealousies of earlier periods broke forth with such force as to disrupt the nation again into tribal groups.

2. *The Divided Kingdom.* The apostasy and oppressions of Solomon raised antagonism against the tribe of Judah, which ripened into a rebellious schism led by the tribe of Ephraim. The revolution did not result in the overthrow of David's house, but in the restriction of its sovereignty to Judah, Levi, and possibly parts of Benjamin and Simeon. The remaining tribes followed after Jeroboam, an Ephraimite, forming the more powerful kingdom, with capitals at Shechem and Tirzah. Nearly fifty years later, under King Omri, Samaria became the permanent capital. The history of the two kingdoms is found in I Kings 13 to II Kings 17. Chapters 11-28 of II Chronicles parallel the chapters of Kings in a briefer account.

The Northern Kingdom in the little more than two centuries of its existence (B. C. 933-721) was ruled by seven dynasties, not including several usurpers, who held the reins of power for a brief time. These dynasties were begun by Jeroboam, Baasha, Omri, Jehu, Menahem, Pekah, and Hoshea. So far as pomp and display are concerned, the kingdom may be said to have reached its highest point in Ahab (B. C. 778-754); with reference to military strength, extent of boundaries, and political influence, it was at its maximum in the last years of Jehoash and the first of Jeroboam II, between B. C. 800 and 750. In 721 Samaria was taken by the armies of Assyria, after the other parts of Israel had already been taken; and the last chapter of the Kingdom of Israel was closed.

The Southern Kingdom, or *Judah,* beginning under Solomon's son, Rehoboam, contemporaneously with the

Northern Kingdom under Jeroboam, lasted one hundred and thirty-five years longer. It was ruled continuously by the House of David, and the reigns of the kings were, as a rule, longer and firmer than those of Israel. Judah was nominally loyal to Jehovah, and maintained at least the forms of temple worship and of the Law of Moses.

The nation fell in 586 with the fall of Jerusalem before the armies of Nebuchadnezzar. The period of the two kingdoms offers one of the most interesting fields, possibly the most interesting field, of history in the Old Testament. The march of events is dramatic, the character developments are vivid, and the moral and spiritual values seen in persons are unmistakable. The two great catastrophes of the nation, the fall of Samaria and the fall of Jerusalem, serve as excellent pivotal points for study and teaching.

V. Priests and Governors

1. *The Period of the Babylonian Exile* must be studied in the pages of the prophets, Jeremiah, Ezekiel and Daniel. In the historical books there is little more than mere allusion. The poorest of the people were left in Palestine. The more intelligent and well-to-do classes were carried into captivity; and there only in part remained true to their religion and its customs. The conformity to Babylonian life was so extensive, that only a minority of the exiles were willing to return under the edict of Cyrus with Zerubbabel, and seventy-nine years later under the leadership of Ezra.

2. *The Restoration* consisted of two principal movements, the first in B. C. 537 under Zerubbabel, a prince of the royal blood, the second under Ezra, a priest, in 458. To these may be added the coming of Nehemiah about 444. The narrative of these efforts at restoration are contained in Ezra and Nehemiah, and in the prophecies

of Haggai, Zechariah and Malachi. A picture of the trials and achievements of the Jews who remained in the East, while their brethren were restoring Judaea, is given in the dramatic story of Esther. The story of the centuries between the Testaments is of great value and intense interest; many of the decisive events and developments of Jewish history lie in those days of Greek, Syrian and Roman dependence; but they are not a part of the Old Testament history.

The Purpose and Message of Old Testament History is the element of importance in its study, above the mere service as records or literature. It gives the gradual development of the Divine purpose, to select and prepare from all the nations of the earth one people through which He will preserve and make known His truth and love to all nations. The history shows how this people was led about among the nations of the earth, and given the largest opportunity to fulfil its mission; but failed of that mission. This conflict resulted in the production of the priceless spiritual and ethical literature of the Old Testament found in the Prophets, Psalms and Wisdom Writings. The final purpose of the Old Testament was to prepare for the clearer revelation of God in the New Testament through His Son.

SUMMARY AND SUGGESTIONS

(1) What are the character and the real purpose of the Old Testament historical books?

(2) The division of the historical material into periods, and the leaders or national heads in each period should always be clearly in mind.

(3) The pivotal nature of such characters as Abraham, Moses, Samuel, David, Hezekiah and Nehemiah, and the services they rendered, can be made landmarks of the historical field.

(4) Get a clear conception of the spiritual message of Old Testament history, as well as of the dramatic and stirring movement of its story of the rise and fall of a nation.

LESSON III

THE LAWS AND INSTITUTIONS OF THE OLD TESTAMENT

The laws of the Old Testament are not grouped in one continuous section, nor formulated in one great code, but are distributed through a large part of the literature. The five books of the Law contain history, statistics, poetry, in addition to laws. Even the greater groups or codes, such as the Book of the Covenant or the Levitical laws, are given in their historical setting. They are, as it were, a part of the rapidly moving current of history.

1. Some of the laws are *primitive*, coming down from the earliest days of the human race. Such is the law of the Sabbath, Gen. 2:2, 3; of the tithe as it appears in Gen. 14 and 28; of punishment for homicide in the covenant with Noah, Gen. 9:5, 6; of absolute right in slaves, Gen. 16:6.

2. Other laws, or legal customs, found among the Hebrews were *borrowed* from other nations, with whom they were in close contact. The rite of circumcision came by divine command, when introduced into the family of Abraham (Gen. 17:9-14). Indeed direction or recognition by God is always affirmed as the ground of institution for the religious laws and customs of the Hebrews, whether these were peculiar to themselves or held in common with other peoples. The civil laws of the Babylonians influenced the relations of the Hebrews, since the Hebrews migrated out of Babylon, and lived in the sphere of Babylonian influence. Many of the civil ordinances of the Mosaic Law are paralleled by the laws of the Hammurabi Code. It is also probable that some of the ceremonial elements of the Levitical Law were suggested by the Egyptian ceremonial practices.

3. Besides the primitive laws, which are embedded in the narrative, and the loan values from other nations, there were many *quaint customs*, which the Hebrews had either brought down with them from their ancestral past, or had received from the peoples among whom they moved. Some of these were the ways in which lands and titles were transferred; the celebration of many of their festivals; the manner in which aged fathers blessed their sons; the festal celebration of marriage; and the social features of harvesting and threshing.

4. The important body of laws found in the Old Testament is the *Mosaic code*, recorded in Exodus, Leviticus, Numbers and Deuteronomy. The limited space of this volume will not permit a discussion of the critical theories formed and advanced to explain the origin of this remarkable code.

The Book of the Covenant

1. When the Israelites arrived at Sinai, and encamped there for the organization of the National life, a solemn and binding covenant was entered into with Jehovah, by the terms of which each was to be holy, or separated, unto the other. The terms of the covenant were formulated in the most famous moral enactments, known as the Ten Commandments. For a people so recently escaped from slavery and just entering upon a long and difficult course of organization, a preliminary and immediate legal code was necessary; and this we find immediately after the Decalogue, in Exodus 21-23. These "words" and "ordinances," as they are called, have to do with the rights of persons, especially the protection of the weak, property rights pastoral and agricultural, fundamental moral principles, and certain simple religious observances.

The Tabernacle and Its Service

2. When so close a relationship to Jehovah had been formed, it was natural that a fitting and sufficient ceremonial of worship should be inaugurated. In Exodus 25-31 are to be found directions given by Jehovah to Moses for building the Tabernacle with all of its furnishings. These directions were interrupted by the worship of a golden calf. When the judgment of destruction had been averted by the intercession of Moses, this interruption of the Divine plan (chaps. 32-34) is followed by an account of the completion and dedication of the Tabernacle according to the specifications given on Sinai (chaps. 35-40).

For this holy dwelling of the Holy God there must be holy sacrifices and a holy priesthood to offer them; and the people themselves must be a holy people. The book of Leviticus is concerned with these three subjects: holy sacrifices (1-7), holy priests (8-10), a holy people (11-27).

The Levitical Law in Operation

3. Ordinarily the book of Numbers is grouped with Exodus, and Leviticus as part of the Law of the Priests. Certain necessary provisions not found in the preceding books of the Law, and certain alterations in order to the adaptation of the laws to practical use are found in this book. Examples are, arrangements for the support of the sanctuary and its ritual; provision for moving the Tabernacle in their journeys; directions for special sacrifices of festal occasions; the second passover for those who were unclean at the time of the first; cities of refuge; inheritance of daughters; marriage of heiresses; division of the land soon to be conquered. The book of Numbers may therefore be called the "Supplement to the Law," or the "Law in Operation." We might also call it the "Book of Un-

belief and Discontent"; as one in the New Testament wrote, "they entered not in (to Canaan) because of unbelief."

THE DEUTERONOMIC LAW

4. When the Israelites had journeyed round to the east of the Jordan, had conquered the kingdoms of Og and Sihon, and were soon to cross over into Canaan, Moses, forbidden to enter the Land of Promise with them, delivers his last appeal to them, exhorting them to hold fast to their faith in Jehovah, and to their obligations to each other as a nation of brothers. These two principles: loyalty to Jehovah promoted by worship at one sanctuary, and the unity of the nation around the command, "Thou shalt love thy neighbor as thyself," are the fundamental principles of the book of Deuteronomy. The book consists of three parts: a historical review as an introduction (1-4), the body of laws, (5-26), and supplementary sections (27-34).

One cannot conceive of a more appropriate setting for such a book than the parting of Moses and Israel, nor a more appropriate book for such an occasion than Deuteronomy. This book is a popularization of the Law for the people, laying stress on neighborly duties, humanitarian considerations, festal occasions, individual and community cleanness, rights of slaves, of the poor and of strangers, and Divine Fatherhood and human brotherhood.

5. As a *summary of the preceding sections*, the Law may be viewed in the following stages: *First, preliminary* or *outline enactments* for the control of the people just organized into a nation, called the *Book of the Covenant*, with the Decalogue, comprising chapters 20-23 of Exodus. *Secondly*, the *Law of the sanctuary and of the priests*, in the remaining chapters of Exodus and in Leviticus. *Thirdly*, the book of Numbers is devoted to the *Law in operation*

and to some necessary supplements originating in wilderness experiences. And *fourthly*, the *great spiritual and social principles of the Law*, recorded in Deuteronomy. Leviticus may be called the handbook of the priests, and Deuteronomy the Law for the people.

THE MORAL MEANING AND EXCELLENCE OF THE HEBREW LAWS

Sometimes it is asked: "What is the meaning, and what the service of all these sacrifices and ceremonials?" They were intended to promote spirituality over against the materialism and the grossness of the contemporary pagan worship. Brotherhood was emphasized, as in treatment of slaves, kindness to the poor, prohibition of usury, in order to hold the tribes together for the realization of the Divine purpose in the nation. Holiness was required of those who served and represented Jehovah; and the fundamental element in all moral order, righteousness which exalteth a nation and makes glad the heart, was always in evidence. The highest principle of all law, which is love, was required of all. The Law was given to Israel in Divine foresight, to check the drift of their hearts toward apostasy, to meet their moral needs, and to help toward realization of spiritual ideals.

INSTITUTIONS OF THE OLD TESTAMENT

1. *The Home.* The Home was not unknown to other ancient nations and civilizations; but it appears with marked characteristics in the Old Testament. The earliest beginnings of the human race are represented in terms of the family. The Hebrew family expanded into the Hebrew State; but the family organization and spirit were to continue in the state as a greater brotherhood. The Deca-

logue and all other groups of laws emphasized the home. The family bond held for ill as truly as for good. Achan's family perished with him, as on the other hand faithful David's was blessed with him. The family was the foundation of the nation; it, and not the individual, was the unit of society. A believer was blest in terms of his family. This is the significance of the Covenant. To "build a house," or family, in Israel was the highest aspiration. From such a high conception of the home we pass easily to the New Testament teachings about the Heavenly Father's house of many mansions.

Marriage was honored, and polygamy was not contemplated. The training of children was a duty of prime importance; for it was believed that the hope of the nation was to be realized in the next, or in some succeeding, generation. It can be seen at once, therefore, how deeply our modern civilization, as well as our modern church, is indebted to the Old Testament for the home.

2. *The State and the Church.* The Old Testament reader may see human society in the making, from the patriarchal family, with the father as king-priest to the elaborated monarchical system of Solomon. The ideal State of the Old Testament was a nation of brothers, with Jehovah as Father-King. In such a nation injustice and oppression were iniquitous, because they violated the sacred obligations of brotherhood. It is not always easy to distinguish between the State, or Kingdom, and the Church. Their sphere and nature were often the same; and in the New Testament this association of the two gives form to the first Messianic message: "the Kingdom of Heaven is at hand." (See Davidson's Theology of the O. T., pp. 235 ff.)

3. *Sacrifices.* The Hebrew, in common with other nations, received the fact of sacrifices as a heritage from the

past. Early in human history these acts of worship were instituted by Divine command, or with Divine approval (see Gen. 4:8, etc.). They were, however, given clearer and richer meaning as developed under explicit direction from God in the Hebrew ritual. Several ideas were represented in sacrifice: (1) fellowship with God, especially in the peace-offering, (2) propitiation and restoration, (3) and suffering for sin through a vicarious substitute. While all ideas are present, the consciousness of guilt and the need of expiation are most prominent, as the ritual of blood and the laying on of hands indicate. Sacrifice served the present need of the worshipper, in that it showed the enormity of sin which separated him from God; and it pointed him to the future, when God Himself would make atonement and restoration. So the Jewish Christians readily understood this Old Testament institution.

QUESTIONS AND SUMMARY

(1) Why are the Laws not found grouped into one code, exclusive of all other literary matter? What are some of the primitive laws and customs, older possibly than Israel?

(2) Get and hold clearly in mind the outline of the legislation found in Exodus, Leviticus, Numbers and Deuteronomy. What is the "Book of the Covenant," and how is it related to Leviticus and to Deuteronomy?

(3) What is the moral and spiritual significance of these Hebrew laws?

(4) What are the characteristics of such institutions as the family, Church, State and sacrifice; and how have they affected modern institutions?

LESSON IV

THE PROPHETS OF ISRAEL

CHARACTERISTIC OF ALL PERIODS OF THE OLD TESTAMENT

In a certain sense Prophecy is a phenomenon peculiar to the Hebrew and Christian Scriptures. It is also a phenomenon which appears in all periods of the Old Testament revelation. Abram was Jehovah's prophet (Gen. 20:7). Moses was the beginning of the famous line of prophets, which runs almost unbroken to the end of the Old Testament age. Nearly all of the Old Testament literature is prophetical in origin and character, and was so regarded by the Jews themselves. The six historical books immediately following the Law, Joshua to II Kings, excluding Ruth, are distinctly the work and message of prophets. The introduction to the Psalms (Ps. 1 and 2) declares the prophetic element in that book, which indeed the reader perceives without difficulty. Prophecy appears to be the most important element in the Old Testament literature and religion.

THE PROPHET'S PREPARATION FOR HIS MINISTRY

The manner of this preparation, while of considerable interest to us, must remain largely a matter of conjecture, because of the scant allusion to it in the Scriptures. That order, or group, commonly called "sons of the prophets" was not a theological school in the sense in which we understand the term; but was rather a banding together of men of prophetic gift and calling in times of national and religious crisis. They seem to have been, not schools, but semi-monastic associations of men, who were Jehovah worshipers and messengers, for mutual protection and inspiration, often gathered around a great leader, such as Samuel or Elisha. One known practice in the prophet's preparation was apprenticeship, an older prophet choosing and training a young disciple to carry on his work. Moses had his Joshua, Eli his Samuel, the mantle of Elijah fell on Elisha, and at the end of the age Paul found and nourished his spiritual son Timothy. As the complement of such preparation the young prophet would bring to his task all the intellectual gifts and attainments which qualified him for moral and spiritual leadership in his age. Of course, the decisive element beyond all of these, in the prophet's call and equipment, was the outpoured and indwelling Spirit of God.

Methods of Classifying the Prophets

It may serve toward a clearer outline of the prophetic work and literature to suggest methods of classification.

1. There is the *Hebrew* division into two groups—

(1) *The Former Prophets*, Joshua, Judges, I and II Samuel, I and II Kings. That these books are truly prophetical, as the Hebrew canon judged them to be, is evident from their contents.

(2) *Latter Prophets*: Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. The Latter Prophets are further divided into (a) Major: Isaiah, Jeremiah and Ezekiel, and (b) Minor, the twelve being considered together as making one book.

2. The most satisfactory classification for purposes of study is *according to historical periods*, which are clearly marked in the Old Testament. This division is as follows:

(1) *The Assyrian period*: Isaiah, Hosea, Amos, Jonah, Micah, Nahum and probably Joel.

(2) *Babylonian period* with two sub-periods: (a) Pre-exilic: Jeremiah, Obadiah, Habakkuk, Zephaniah; (b) Exilic: Ezekiel, Isaiah 44-66.

(3) *Persian period*: Haggai, Zechariah and Malachi.

SOME CHARACTERISTICS OF THE PROPHETS

1. *External features.* (1) The office was not hereditary, as in the case of king or priest. (2) There was no special age for ordination or induction into office. (3) They were chosen from any tribe or class, priestly, Levitical, princely or of the common people, without distinction. (4) They had no special dress and no official home. No external or official ceremonial characterized the prophet.

2. *The Spiritual Characteristics* are of more positive interest, some of which may be described as follows: (1) The prophet's call was of God. Ordinarily a supernatural manifestation preceded his entrance upon his ministry, often upon some specific mission. (Ex. 3; Isa. 6.) (2) His one business was to deliver God's message. Not at all do they claim human originality, but rather that they were sent to proclaim the obligations of a forgotten or violated covenant, made at the beginning of the nation. (3) The prophet appeared as the most zealous champion of the unseen, but true God; and for this reason we find in his writings the great monotheistic arguments, and the ringing appeals for spirituality, as against an indolent ceremonialism. (4) He was the trusted adviser and friend of the people in times of danger; his were "the words of the wise which were as goads." (5) He was given insight into the future, as Amos said: "Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets." But foretelling is by no means the sum total, nor even the chief feature, of prophecy, although it is an important element. The prophet is the most heroic figure in the Old Testament, champion of truth, regardless of danger, indifferent to self-interest.

3. *False Prophets.* An evidence of the reality and power of the prophetic office is the existence of false prophets in various periods of Hebrew history. A well-known in-

stance is Ahab's consultation of them before his expedition against the Syrians (I Kings 22). Another period of prominence is the age of Jeremiah, who devotes a chapter to them (23). Ezekiel also handles them without gloves (ch. 13).

4. *Names and titles.* Three words are found in the Hebrew Scriptures commonly used as titles of the prophet: (1) *Ro'eh*, "seer," participle of the verb "to see," signifies one who sees or beholds. While the verb is used ordinarily of physical vision, this form is often applied to the spiritual vision of the Prophet. It is often used of Samuel. (2) *Choseh*, also translated "seer," as the preceding, but used as a verb, not of physical, but of mental or spiritual seeing, of one who has a mystical or ecstatic vision. (3) *Nabhi'*, ordinarily translated "prophet," and signifying one whose heart or mind boils over in intensity of feeling and utterance; this is the most common and the official word for the prophet. The three are found together in I Chron. 29:29, "Samuel the *ro'eh*, Nathan the *nabhi'*, and Gad the *choseh*." Besides these, several descriptive phrases are used, such as "messenger of the Lord," "servant of God," "friend of God," and especially "Man of God."

BRIEF SURVEY OF THE PROPHETICAL BOOKS

Prophets of the Assyrian Period

(1) *Isaiah* was a Judean prophet, whose home was in Jerusalem. He must have begun his ministry about 741 B. C., in the reign of Uzziah, and have concluded it not earlier than 697, the beginning of Manasseh's evil reign. Very little is known of the prophet's life, other than his father's name, Amoz, that he had a wife and children, and that he received a specific call in the year of King Uzziah's death. His book is unsurpassed for beauty of expression, richness of imagery, and for the intensity and the reach of

spiritual vision. He opposed with eloquence injustice and oppression, and plead for truth and equity in days of astounding social corruption. It might be said that his theme was "righteousness." The book is quoted in the New Testament oftener than any other, because in dark and difficult days the prophet gazed into the distant future for hope, and had a vision of Jehovah's salvation under the figures of "Immanuel" and "the Servant of Jehovah." His book is therefore the most personally Messianic in the Old Testament.

(2) *Hosea* was a contemporary of Isaiah, but was a native and prophet of the Northern Kingdom, probably of Galilee. His book has two clearly distinct parts, the first three chapters which must have been produced earlier than 750 B. C., in the reign of Jeroboam II, who died in 749; and the last eleven chapters, which were delivered some years later when anarchy and rapid dynastic changes had set in, and the Kingdom of Israel was tottering to its fall. The first three chapters present the infidelity of Israel to Jehovah, who had so long and so graciously blessed them, under the illustration of Hosea's loved but adulterous wife. The book is full of tenderness and of beautiful illustrations from nature and from every-day life. Its keynote is Jehovah's tender and unmerited love. It is suggestive that this Galilean preacher spoke so much like Him who taught and plead with Galilean multitudes nearly eight centuries later.

(3) *Amos* was a native of Judah, but a prophet to the Northern Kingdom. He is contemporary with Isaiah and Hosea, a little earlier than Isaiah, and in the earliest years of Hosea. His messages may have been delivered on a single visit to Israel, which is dated "two years before the earthquake," supposed to have occurred about 750 B. C. The theme of the book is the injustice and op-

pression prevalent in Israel, which the Righteous Jehovah will call into judgment.

(4) *Joel* was grouped by the Old Testament editors with the preceding Assyrian prophets. The book bears no date, and has been assigned to a variety of dates. The book refers to a national disaster, a plague of locusts, to be taken either literally or as symbolical of a foreign invasion. Because of this the prophet calls to repentance, fasting and prayer. Afterwards there will be spiritual refreshing and regeneration, described in words, which Peter quoted at Pentecost of the outpouring of the Spirit.

(5) *Jonah* was a prophet of the reign of Jeroboam II, when the Northern Kingdom was at its best (II Kings 14:25). This would put his ministry about 770 B. C., several years before Hosea and Amos. The book teaches the universal sway of Jehovah, over Assyria as well as Israel, and rebukes the narrowness of Israel through the experience of Jonah, who was unwilling to preach repentance to Nineveh.

(6) *Micah* was a younger contemporary of Isaiah, and a Judean prophet. His style is different (altogether) from Isaiah's; he was a countryman, and uses the figures of agriculture and peasant life, while Isaiah was of the city and spoke with elegance. Like Isaiah, however, Micah preaches the hope of a personal Messiah. It was his prediction which told the wise men to seek the infant Saviour at Bethlehem.

(7) *Nahum* prophesied near the end of the Assyrian period, and describes vividly the approaching fall of Nineveh. It is probable that he lived and wrote in Assyria, and was descended from parents carried into exile.

(8) *Obadiah's* message of one chapter deals with the cruel advantage which Edom took of Judah, helpless from some invasion or disaster. Edom will be destroyed; while Zion is comforted with the promise of a glorious future.

Prophets of the Babylonian Period

(1) *Jeremiah* was a priest and a native of Anathoth, a suburb of Jerusalem. He began to prophesy in the thirteenth year of Josiah, about 627 B. C., and continued his ministry at least until 585 B. C., after the destruction of Jerusalem, when he accompanies refugee Jews down to Egypt. It is the ideal book of the busy and brave prophet. Rich imagery and impassioned eloquence, denunciation of sin and tender pleas for repentance, melting compassion and fiery indignation are blended into a stirring and yearning message.

(2) *Ezekiel*, a younger contemporary of Jeremiah, and greatly influenced by him, was deported to Babylon when Nebuchadnezzar besieged Jerusalem in 597 B. C. While the city was standing the prophet denounced the sins of the sensual Jewx in Babylon, and plainly foretold the fall of their beloved city. After its fall he preached to them good tidgins of forgiveness, and of ultimate restoration, which he also presented in the symbols of a restored temple and service.

(3) *Habakkuk* prophesied in the days of Josiah. He denounced the corrupt conditions of the nation, and foretold their chastisement by the Babylonians. The book closes with a beautiful psalm of faith. This prophet wrote the phrase so often used in the New Testament, "The just shall live by faith."

(4) *Lephanian* also belongs to the reign of Josiah. His message was against the corruptions and oppressive deeds of his people. They and all the nations will be judged; but Zion shall come back in gladness from captivity.

(5) Chapters 40-60 of Isaiah are assigned by critical students to the later years of the Babylonian exile (B. C. 545-537), because reference is made in them to this exile,

and to Cyrus. But their arguments are not conclusive. As the prophet, however, in his comforting words anticipates and foretells this period of exile, these chapters may well be read in connection with it.

Prophets of the Persian Period.

(1) *Haggai* saw the Jews, who had returned to Judea busy about their own fortunes, and faithless to the sacred duty for which Cyrus had sent them back to Palestine. In the second year of Darius the Great, 521 B. C., the prophet encourages the people to return to the building of the temple, which was completed, therefore, in 516.

(2) *Zechariah's* theme was much the same as Haggai's. He also began to prophesy in the same year. But his book is more ornate, and has apocalyptic features.

(3) *Malachi*, the last of the prophets, belonged to the second restoration, under Ezra and Nehemiah, about 444 B. C. He spoke against the religious indifference and the moral evils so often mentioned in Nehemiah. Mark began his Gospel with the prophetic promise of Malachi: "Behold I send my messenger (Hebrew 'Malachi') before thy face," thus linking Old and New Testaments together.

QUESTIONS AND SUMMARY

(1) In what sense is prophecy a phenomenon peculiar to the Old Testament? Show that it is found in all periods of the history.

(2) How was the prophet prepared for his ministry?

(3) In what ways have the prophetical books been classified for conveniences of study? Get clearly in mind the classification according to *historical* periods.

(4) What are the distinctive features of the prophets?

(5) What are some titles of the prophet? Define prophecy.

(6) Learn the place of each prophet in the history of the nation; get an outline of his book and the distinctiv feature of his message.

TABLE OF KINGS AND PROPHETS

(*For Memorization or Handy Reference*)

PERIOD	KINGS OF JUDAH	PROPHETS OF JUDAH	KINGS OF ISRAEL	PROPHETS OF ISRAEL
PRE-ASSYRIAN, (1010-860 B. C.)	Saul, David and Solomon.	Samuel, Nathan, Gad.	Saul, David and Solomon.	Samuel, Nathan, Gad.
EGYPT—Pharaoh-Shishak (927)	The Schism.		The Schism.	
	Rehoboam, (930 B. C.)		Jeroboam (930 B. C.)	
ASSYRIAN (860-606) Dynasty of Shalmaneser II and successors (860-745). Dynasty of Tiglath-Pileser III and successors (745-606).	Joash (842-801), Uzziah, Jotham, Ahaz, Hezekiah (787-697).	Joel. Isaiah. Micah.	Ahab (875-853). Jehu to Jeroboam II (842-749). Menahem, Pekah, Hoshea.	Elijah. Elisha, Jonah. Amos. Hosea.
EGYPT—So. (712). Tirhakah (688).	Fall of Samaria (721)		Fall of Samaria (721).	
BABYLONIA, Nabapolassar, Nebuchadnezzar and successors (626-538).	Josiah, Jehoahaz, Jehoiakin, Jehoiachin, Zedekiah (639-586).	Jeremiah. Zephaniah. Habakkuk. Obadiah. Ezekiel.		Nahum.
EGYPT—Necoh (609).	Fall of Jerusalem (586).			
PERSIAN—Cyrus and successors (538).	Zerubbabel, Governor (537-). Nehemiah, Governor (444-).	Haggai. Zechariah. Malachi.		

LESSON V

THE POETS OF ISRAEL

The Form of Hebrew Poetry

1. In the Authorized Version of the Bible prose and poetry are printed in the same way, but in the Revised Version the poetical portions are so printed that the reader can see at a glance that they *are* poetical. This may be seen not only in the poems found here and there in the historical books, *e. g.*, Jacob's Prophecy Concerning his Sons (Gen. 49), The Song of Moses (Deut. 32), and the Hymn of Hannah (I Sam. 2:1-10), but also in certain whole books, viz.: Job, Psalms, Proverbs, Song of Songs, and Lamentations. This arrangement in lines is intended to exhibit the parallelism of members which is the chief characteristic of the form of Hebrew poetry. Poetry is distinguished from prose partly by its imaginative and concrete thought, partly by its vivid and elevated diction, but chiefly by its *rhythm.* In Hebrew poetry there was no *rhyme* except a few sporadic and apparently accidental cases, and there was no *metre* in the strict sense of the term, but there was always a certain rhythmical flow, a balancing of the parts of a sentence one against another in lines of approximately the same length, the sentiment of one line being echoed or completed or answered in the next. Four principal varieties of Parallelism may be distinguished:

(1) *Synonymous* parallelism, in which the two members express the same idea in different words: as—

Ps. 34:1, I will bless the Lord at all times,
His praise shall continually be in my mouth.

(2) *Antithetic* parallelism, in which the two members express contrasted ideas:

Prov. 15:1, A soft answer turneth away wrath;
But grievous words stir up anger.

(3) *Synthetic* parallelism, in which the second member expresses an advance on the idea of the first, but without changing the direction of the thought:

Ps. 19:7, The law of the Lord is perfect, restoring the soul;
The testimony of the Lord is sure, making wise the simple.

(4) *Constructive* parallelism, in which the second member carries on and completes the thought of the first:

Prov. 25:25, As cold waters to a thirsty soul,
So is good news from a far country.

There are numerous other combinations of parallel clauses which need not be cited here. From the examples given it will be seen that parallelism is an important factor in determining the meaning of a verse and also a great help to the memory.

EARLY HEBREW LYRICS

2. Hebrew poetry is almost exclusively lyric and gnomic. It had no epic and it had no drama properly speaking, though Job and the Song of Songs have a semi-dramatic form. The oldest known specimen of lyric poetry is the Sword Song of Lamech (Gen. 4:23). This, like the Song of the Well (Numb. 21:17-18) and David's Lament over Saul and Jonathan (II Sam. 1:19-27), is a secular poem, but with a few such exceptions the lyric poetry of the Hebrews that has been preserved to us is entirely of a religious character. The two most notable lyrics found in the earlier books are the ringing paean of Moses at the Red Sea, the

Te Deum of the rescued nation, their earliest national anthem (Ex. 15); and the stirring warchant of Deborah (Judg. 5), "a song that for force and fire is worthy to be placed alongside the noblest battle odes in any language." There is still another great poem belonging to this early period which shows even more impressively the high development to which lyric poetry had already attained—that lofty and melancholy hymn, the 90th Psalm, "a prayer of Moses the man of God," the permanent power of which is seen in the fact that it has been made a part of every funeral service in Christendom.

David

3. But the golden age of lyric poetry began with David. Musician and poet by nature, in turn shepherd, court-minstrel, companion and friend of the King, champion of the armies of God, idol of the people, outlaw, fugitive, warrior, king, sinner, sufferer, penitent and saint, "the manifold vicissitudes of his life gave him an unparalleled depth and variety of experience" and qualified him to be preeminently "the sweet psalmist of Israel" (II Sam. 23:1). "But genius and circumstances alone could not have produced the Psalms written by him. In his last words he himself declared,

> 'The spirit of the Lord spake in me,
> And His word was upon my tongue.'

Unique natural genius, trained and called into action by the discipline of a unique life, must still be quickened and illuminated by the supernal inspiration of the Holy Spirit, before it could strike out the strains which were to be the pattern and model of religious poetry for all the ages."

The Book of Psalms

4. Of the 150 Psalms in the collection the superscriptions assign 73 to David, 12 to Asaph, 12 to the sons of Korah 2 to Solomon, and 1 to Moses, while 50 are anonymous.

In the Revised Version, as in the Hebrew text, the Psalter is divided into five Books, (1-41, 42-72, 73-89, 90-106, 107-150), which are supposed to have been originally separate hymn books, compiled at different times for use in the Temple worship. The close of each Book is indicated by a doxology.

As to subject matter the Book of Psalms contains "the whole music of the heart of man swept by the hands of his Maker." It is "an anatomy of all parts of the soul." It reveals the heart of man not as innocent—in that case its value for us would be lost—but as deeply conscious of sin, and seeking in shame, penitence and hope to renew personal communion with God. It expresses the spiritual passion of the loftiest genius and the inarticulate longings of the unlettered peasant. So its language has become part of the daily life of nations. No other book has had so great an influence on the religious life of the world.

The best popular commentary on the Psalms is that of Alexander Maclaren (Expositor's Bible).

Proverbs

5. As the book of Psalms is the great collection of lyric poetry in the Old Testament, so the book of Proverbs is the great collection of gnomic or didactic poetry. As the Psalms teach us how to worship, so the Proverbs teach us how to live.

Authorship. The use of Solomon's name in the title of the book does not imply that he was the author of all its contents. The book itself tells us (25:1) that a large addition to it was made by the scribes of Hezekiah, some three hundred years after the time of Solomon. The proverbs of still later authors also are added and their names are given (30:1, 31:1).

Contents. A proverb, in the modern sense of the word is a succinct and pithy maxim, condensing much matter into a few pointed and pungent words. The educational value of good proverbs is therefore evident at a glance. God's great text-book for humanity did not neglect such an agency. It contains much the richest and most varied collection of proverbs ever brought together in any literature. They sweep the whole range of human life and action, inculcating purity, temperance, veracity, honesty, industry, frugality, kindness, patience, perseverance, timeliness of speech, prudence, and many other virtues. It is a manual of morals, a handbook of practical ethics.

But its maxims are not merely prudential and economic. The keynote is godliness, the unifying principle is *Wisdom*—the true theory of life—and the beginning of Wisdom is the fear of the Lord, i. e. reverent faith.

The Book, however, does not consist solely of such detached maxims. A considerable portion of it is made up of hortatory discourses, which, though short, are marked by continuous treatment of subjects, 1:8-9.

The Commentaries of T. T. Perowne (Cambridge Bible for Schools) and R. F. Horton (Expositor's Bible) will be found helpful.

JOB

6. Tennyson pronounces Job "the greatest poem, whether of ancient or modern times."

The theme of the Book is *The Trial of the Righteous.*

Job's friends contend that affliction is always the result of wrongdoing and that Job's aggravated suffering argues some flagrant antecedent sin. Job passionately denies this. He does not claim to be sinless, but he knows he has committed no such iniquity as will account for his extraordinary sufferings. (It must be remembered that Job and his friends did not know what the author has told us in the Prologue, viz.: that his sufferings were a trial of his righteousness.) In his perplexity and distress he charges God with injustice, and is in danger of apostasy, but never wholly loses his faith in Him. The friends are silenced, but the enigma remains.

The Intervention of Elihu (32-37). A young bystander, dissatisfied alike with the three friends, who had seen in suffering nothing but the punishment of sin, and with Job, who had pronounced it an arbitrary affliction, now comes forward and gives the discussion a new turn by teaching that affliction has disciplinary value, that it is not merely punitive but curative.

The Interposition of Jehovah (38-42:6). God does not explain Job's calamities, or the mystery of the suffering of the righteous. He simply flushes all the channels of thought and life with a deeper sense of Himself. Under the flow of this fuller sense of God, perplexities disappear, just as rocks that raise an angry surf when the tide is low are covered and unknown when it is full. This is the meaning of God's manifestation to Job out of the storm. He brings Himself and His full glory near to Job, and fills his mind with such a sense of Him as he had never had before—"Now mine eye seeth Thee" (ch. 42:5). At this sight of God his heart not only quivers with an unspeakable joy, but he abhors his past thoughts of Him, and his former words, and repents in dust and ashes. (A. B. Davidson, *The Book of Job*).

This is effected by two discourses of incomparable grandeur and majesty, describing the wonders of creation and the greatness of the Creator, showing that in the world of nature which he knows is the work of God's hands there are many mysteries he cannot solve, and that it is therefore folly to accuse God's providence because he cannot solve all the subtler mysteries of the moral world; and showing that the universe compels trust not only in God's power but also in His wisdom and love.

THE SONG OF SONGS

7. The title Song of Songs has superlative force, like "holy of holies" or "vanity of vanities," and means that this song is of supreme excellence. It is indeed an exquisitely beautiful idyll, but the interpretation of it is extremely difficult. Some regard it as an allegory, in which Solomon and the Shulamite represent Christ and the Church. The objection to this is that in every allegory or parable something is wrought into its texture to indicate unmistakably its allegorical design. (Ps. 80:9-17, Ezek. 17:3-10, Judg. 9:7-20), but there is no such indication in the Song of Songs.

Others say it is a mere collection of unrelated secular wedding songs. But the poem makes the impression of a continued dramatic idyll, a connected whole. Moreover, if the book is merely a collection of secular love songs it contains no ethical motive. Why should a congeries of such songs have a place in the sacred canon?

Perhaps the best view is that it depicts the victory of virtuous love over all temptations. A village girl in humble life, a vineyard keeper, the daughter of a widowed mother of Shulam or Shunem in the plain of Esdraelon, is betrothed to a young shepherd, a man of her own rank and worthy of her love. King Solomon on a spring visit to the country with his retinue passes her vineyard. Struck with her extraordinary beauty he conveys her to the royal pavilion and with the aid of the court women endeavors to win her affections and make her a member of his harem—but in vain. She parries all his advances with praises of her absent lover. She longs for him by day, she dreams of him by night. Repeatedly the King presses his suit, but at last finding her as pure and steadfast as she is beautiful, he releases her. Hand in hand with her lover she returns to her home, where at the close of the poem she declares that love is born of God, a fire of Jehovah, and expresses in glowing words "the superiority of genuine, spontaneous affection over that which may be purchased by wealth or rank."

This view of course implies that the book was not written by Solomon, the superscription which attributes it to him being regarded as an addition without authority by some later hand, like the subscriptions to the New Testament Epistles.

On this view the ethical purpose of the book is plain. Solomon was the great polygamist of Israel. "He had seven hundred wives, princesses, and three hundred concubines." And it is after he has formed his seraglio of a thousand idolatrous women, whose gods are worshipped with impure rites, that we read in Proverbs of the prevailing licentiousness in Jerusalem. That herd of strange women in the palace were the forerunners of other thousands on the streets. Surely the time was ripe for a rebuke of polygamy and for an exaltation of God's ideal of monogamy, and that is what we have, according to this view, in the Song of Songs. It is a condemnation of polygamy. It is a stainless poem in praise of virtue and the love of one man to one woman, according to God's ordinance. Marked with Oriental abandon and a luxuriance of highly sensuous imagery to which our western taste is not accustomed, yet it has not the vestige of a stain. It "extols the virtue and unchangeable affection of a true woman when put to the severest test." For a class of adults therefore, in a time like ours, this book, especially in the more accurate and less indelicate Revised Version, has high teaching value.

Commentaries of A. Harper (Cambridge Bible for schools) and W. F. Adeney (Expositor's Bible).

QUESTIONS

1. What is the chief characteristic of the form of Old Testament poetry? Name and define four species of Parallelism. What is the practical value of Parallelism to students of Scripture?

2. What kinds of poetry are found in the Old Testament? Is all of it religious? Name three early Hebrew lyrics of extraordinary power and beauty.

3. Describe the temperament, talents and training of the man who introduced the palmy period of Hebrew lyric poetry. What authors are named as contributors to the Book of Psalms?

4. How many psalms are there in the collection? Into what five parts is it is divided? How is the close of each part marked? For what purpose were these parts originally compiled?

5. Why have the psalms played so great a part in the religious life of the world? Make a list of ten psalms that seem to you of pre-eminent excellence.

6. What book contains most of the gnomic poetry of the Old Testament? Mention some of the subjects of which it treats. Are its teachings purely prudential? What is the keynote?

7. What is the literary rank of the Book of Job? Is it literal history? What is its theme? How is it developed? State the general position of Job's friends. Of Elihu. How does God deal with the question?

8. What is the theme of the Song of Songs, according to the now generally accepted theory of interpretation? Is the theme worthy of a place in God's Book? Why was it specially timely then? Why is it specially timely now?

LESSON VI

THE OLD TESTAMENT FOR LITTLE CHILDREN

1. No other book of the past makes so direct and effective appeal, and is so interesting, to children. Its story and its literature are adapted to them, and therefore offer a fertile field to the teacher of children. Much of it is written in the language of childhood. The words used are familiar. The sentences are brief and simple; indeed a complex sentence is almost foreign to the original text. Repetition of words and facts is a characteristic feature, Isaiah, describing this as the surest way to teach children of tender years: "Precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little" (28:9-13). Care is taken also to illustrate truth in terms of the every-day life of children.

PROMINENCE OF CHILDREN IN THE NARRATIVE

2. It is not accidental, but providential, that much consideration is given to the home, and to the loving care of the children in it. The Bible is in large degree the annals of the child. The boyhood and home life of Isaac, of Esau and Jacob, and of Joseph, are drawn in pictures, which any child understands. The great Moses was once a helpless and endangered babe. Samuel, the leader of prophets, is best known for the revelation which God gave to him in childhood. David's boyhood is recorded in a way to charm every child who hears, and to make loyalty, true affection, courage and faith to be desired of all. The boy Daniel in a foreign land, lonely and tempted, but keeping heart true and unstained, finds ready and sympathetic response in every child's mind. These, and many other heroes of the Old Testament, are as well known for noble, God-fearing childhood as for heroic manhood.

OLD TESTAMENT STORIES FOR LITTLE CHILDREN

3. Naturally the richest lesson field for little children will be the vivid and abundant stories. A little child in his early years is capable of knowing God as the heavenly Father. This means that this knowledge will become such a part of himself that he will come to associate God with his every-day life. The stories which show God's care and protection, so also teaching the child to love and trust God, will be the best spiritual food at this age.

(1) The Creation Story, while containing profound matter for mature minds, at the same time has many pictures for little children, such as the abundant food prepared for the man; the garden-home, fruits and flowers, gold and gems; the naming of the animals and their life close to man; and the heavenly Father coming to walk with Adam and Eve in the hours of the evenings.

(2) It is not necessary to leave the good lessons of Noah and the Ark altogether to the toy-makers. The teacher can tell to children the wonders of God's care in providing for the building of the great ship, His thought for the life of the animals, the wonder of the unceasing rain, the grateful love of the returning dove, the safe landing after the long, hard voyage, and that marvel of beauty to all children, the rainbow, with the Father's promise.

(3) The story of Moses presents the lesson of God's loving care for the helpless babe, in giving him a devoted mother, a loyal sister, and in guiding to the place, where the ark floated among the bullrushes, the only one who could save the little child's life, the princess herself. And his brave mother is given her reward, too, when she is called in to keep and care for her own babe.

(4) In the story of David there are parts to which children have rights; such as the keeping of his father's flocks,

when he protected them from the bear and the lion; the nights when he kept watch under the starry heavens, with his harp in hand, singing the goodness and the greatness of God, whose fingers made the moon and the stars (Psalm 8), and the kindness of God, his good shepherd (Psalm 23); and the visit of Samuel to Bethlehem, to anoint as the future king of Israel the ruddy-faced boy with the brave and singing heart, of whom none had thought so seriously, but whom God loved and watched over.

(5) Elijah was God's servant, and was sent on hard and dangerous service. But God always cared for, protected and fed him. In days of famine a home was found for him, and God provided food for him and for the widow and her son, to whose home he was sent. In the desert the ravens fed him, and at the end of his brave life God gave him a wonderful translation to the Home in Heaven.

(6) God's loving care for the boy Daniel, who was carried from a good home, and from all he loved, to a distant land, where dangers and temptations of every kind must be met, is to be used for little children. God protected him and made him great and good even in the land of strangers. God is everywhere, in Babylon as in Jerusalem, when His little ones need Him to keep and guide them.

(7) The illustrations just given above are chosen from the rich store of the Old Testament. Many others the teacher will find of equal simplicity and aptness. One other deserves notice: the story of the wilderness wanderings. In the land, without sowing and reaping, God gave His children manna day by day; He gave Moses power to open the rock that water might flow out for them; when serpents bit them, a remedy was provided in the brazen serpent; and if enemies attacked them, He saved them; even their clothes and shoes did not become old and worn.

STORIES FOR PRIMARY GRADES

4. A little later, that is in the primary grades, there may be developed along with the thought of God's care and protection the additional thoughts of obedience to and service for this heavenly Father, and for Jesus Christ, the friend of children. Many of the stories already suggested for earlier years necessarily develop in this way.

(1) It was to be expected that Adam and Eve would obey the God and Father, who loved them and did all things needful for them. Noah's first act, after he left the ark, was to worship God, who had kept him and his loved ones safe. Daniel served and honored God through all his life, and brought others to know and trust Him.

(2) Especial attention may be given to Joseph's trust in God, and his faithful service. His trust kept him from discouragement in the lonely and hard days in Egypt. It did not make any difference where he was, a slave or in prison, or next to the throne, he kept his heart right, he was always busy at the work God gave him to do, he was helping and saving others. The secret of his life is given again and again in these words: "The Lord was with Joseph."

(3) Moses made full proof of his trust in and obedience to the God who took care of him. When he became a man he gave up all he might have become to serve God. Although there was danger of death before him, he went back to Egypt to save his people when God commanded him. At the crossing of the Red Sea and in all the dangers and needs of the desert he trusted and served God.

(4) The little Hebrew maid in the home of Naaman, had learned to love and serve God before she was carried away to be a slave in Syria. In the days when she served Naaman's wife she did not forget to serve God also, and told her Syrian lord how he might be healed of his leprosy from the prophet of the Lord of lords (II Kings 5).

(5) Samuel lived in the house of God and learned early to serve Him. He loved Eli, but he loved his heavenly Father more, and bravely bore to Eli the hard and bitter message which God told him he must carry.

THESE STORIES TRUE TO LIFE

5. These stories are full of the realities of life. They are so written that children feel their reality and easily visualize the actual scenes. No child forgets them. There is another seldom used, and perhaps just as legitimate field of Old Testament story-telling: the unwritten stories, the reading between the lines, as for example the boyhood of Solomon; or Hannah at home thinking of and working for Samuel; and many others of which the Bible is suggestive.

BIBLE POETRY FOR CHILDREN

6. Other literature than the stories may be used in teaching little children about God's loving care. The 23rd Psalm has always been used effectively for this purpose. The 8th is suggestive of David's shepherd days, when he watched the flock by night, as when also the moon and the stars, which God ordained, were keeping their vigil. This Psalm tells of David's devotional life as a boy, of his love of nature, and his love for the Creator. The 84th Psalm tells of love for the Church in terms of the sparrow and the swallow, who have chosen the temple eaves and niches as their safe home. Psalm 103 sings the praise of God the heavenly Father for blessings, which every child understands. Here a father's love pictures the tenderness of the heavenly Father's love.

Flowers, Birds and Animals of the Bible

7. More than one hundred plants and flowers are mentioned in the Old Testament, from the old cedars of Lebanon to the hyssop growing in the crack of a wall. There is Jotham's story of the trees in Judges 9. There are many bird-neighbors who tell of God's kind care. The excellent illustration of Bible use of things near to a child's heart to teach lessons of trust and service is found in Proverbs 30:

> "There are four things that are little upon the earth,
> Yet they are exceeding wise;
> The ants are a people not strong,
> Yet they provide their food in summer;
> The conies are but a feeble folk,
> Yet make they their houses in rocks;
> The locusts have no king,
> Yet go they forth all of them by bands;
> The spider taketh hold with her hands,
> And is in king's palaces."

QUESTIONS AND SUMMARY

1. In what respects is the Old Testament made simple, that children may understand and love it?
2. Show its concern for the life and affairs of children.
3. What narratives seem especially designed for the instruction of children? Are they true to life? Are they vivid and impressive?
4. What parts of the poetry of the Old Testament may be used?
5. How can the Bible's use of nature be used at this age to teach children about God's love and care, and about trust and service?

LESSON VII

THE OLD TESTAMENT FOR JUNIORS

The Junior age is approximately from nine to twelve years. As the development of individuals varies, and exact lines cannot always be drawn between the characteristics of different ages, so some of the material of the preceding chapter may be applicable in this also. The Junior is fully capable of being taught to know, love and serve God as his heavenly Father, and Jesus Christ as Saviour and Friend. More definite direction also can be given for training for service.

MEMORY WORK

1. Special emphasis should be put upon the *use of the memory*. At this age memory is usually at its highest efficiency, and this faculty should be put into service, in order that the treasures of Bible truth may be stored up for life-long possession; and that love for the great passages of the Bible may be developed. Children will prize more highly the riches of the Old Testament, if by memory they have acquired and laid them away; just as a person may esteem diamonds more, if he possesses them.

Many of the psalms, as for example the first, eighth, forty-sixth, and one hundred-and-third, will illustrate and emphasize instruction to be given at this age. Many of the Proverbs; verses from Job; brief selections from the Prophets, such as verses from Hosea 14, and parts of Isaiah Zechariah and Malachi, which contains well-known Messianic verses quoted in the New Testament should be learned by the Junior.

Old Testament History for Juniors

2. Abstractions are absent from the Old Testament, certainly from its narrative sections. There we see the reality and the activity of life in nature and in people. At the age when the pupil is keen to know the facts of the world and of life, certain phases of the history should be studied. The migration of Abraham; the birth, flight and call of Moses; some parts of Israel's wilderness wanderings; such as the march to and the stay at Sinai, and the journey around Edom; the history of Samuel; and sections from the history of the kings will teach their lessons of trust and of providential care.

Stories for This Period

3. In many of the stories of the Old Testament more of detail can be given than in the use of the same stories with little children. Abraham's generous separation from Lot, and his subsequent rescue of Lot from the Eastern kings, will present his unselfishness and faithfulness. The story of Joseph belongs in this period, in its entirety, showing his trust in God, and his courageous and cheerful service for others. Moses' rescue, his life at the royal court, and then his choice to leave all honors and wealth, in order to serve God and save his own people has its lessons for this period. The teacher can use the story of Gideon's brave and trustful life, who wonderfully saves his people from the Midianites; the early life of David as faithful shepherd, sweet singer and brave champion, in all which appear, his trust in God and love for Him; and for girls the obedience and ready wit of Miriam in the saving of Moses; and the many noble and loyal traits in Esther.

HEROES AND THE HEROIC

4. In the Junior period the love of the heroic is developing, and there are many hero stories which will appeal to him, and will prove of great value at the time when he is learning to imitate persons, as well as acts.

(1) The story of David's victory over Goliath is an excellent illustration of the material which can be used at this age. The setting is fine for the purpose. The leaving of his home in Bethlehem, the arrival at the army camp, the insolence of the Philistine giant, and the distress and shame of Saul and his soldiers, prepare well for the brave and ready entrance of David on the deliverance of his people. The sensible choice of his weapon makes its appeal to a boy's heart, as does also the strong faith in his heavenly Father with which David went to the battle. There is also the note of unselfish service in David's offering his young life, begun with such promise, to serve God, and to save his people.

(2) Stories of Joshua fit into this period, such as the passage of the Jordan and the destruction of Jericho; his long and rapid march to relieve the Gibeonites, when he came suddenly upon the five Amorite kings at Bethhoron and won a great victory; and the heroic close of his life, when he calls all Israel to serve God.

(3) In the book of Judges the battles and victories of Deborah and Barak, of Gideon and of Jephthah will be found helpful. Jephthah is an inspiring character. Driven from his father's house by jealous brothers, he responded nevertheless to their appeal for help when the invading Ammonites threatened his people, and he saved them.

(4) This is the period for the lessons of Elijah's brave battle for faith in God, and his victory over the priests of Baal on Mt. Carmel. Alone he met all the champions of

the wicked Baal religion, and in his victory right, truth and purity were victorious over the false and base in Israel. The life stories of Joseph and Daniel also are lessons of faith in and love for God and the right. And in the stories of the battles and victories of these heroic men the moral values are always evident. They loved the truth; they trusted God; they dared and fought to help others. The heartless cruelties of the Philistines were brought to end by Samuel, Saul and David; and Joshua's victories drove much evil out of Palestine.

The Personal Element in the Narratives

5. Individuality has begun to manifest itself in the Junior period. The pronoun of the first person is used with insistence, and self is assertive. Much of the Old Testament story and history literature will meet well this phase of life. In the Bible the first personal pronoun is used too often to be listed in concordances. It is found on every page of history, prophecy and psalms. This strong and repeated emphasis on personality is one of the things that make the Bible a personal book for all time.

(1) For example, Joseph was much impressed with his own importance. He wore the princely robe, which indicated leadership in his father's house, when he went out to serve with his brothers with the flocks. His dreams were full of self-glory, the sheaves which he saw by day, and the stars above him at night, suggesting the figures for his dreams, in which he sees his parents and brothers doing homage to him. The tribulations of slavery in Egypt appear a necessary experience in reducing such self-assertion to unselfish and useful service.

(2) Somewhat differently Moses, Ruth and Esther teach the same lesson. They were strong personalities, and had much to gain and to hold for themselves. But

they gave all, and Moses and Esther even ventured life itself, to serve God and to help those who had need of them. Esther had every inducement to live in selfish ease, and to look after her own future; but she readily chose to sink herself in the welfare of her people. The story of Nehemiah, leaving his high and lucrative position at the court of the great king to defend and help his own nation in its perils, is a similar lesson of great value, from the later historical section of the Old Testament.

This pronounced "I" of the Old Testament will help to make the characters of its stories clearer to boys and girls of the Junior age, and to inculcate needed lessons of restrained pride and of unselfish service.

NATURE STUDY

6. The birds and flowers of the Old Testament, some of which were studied in the Primary period, will afford more useful lessons to Juniors. The consideration given to them in the Law may be brought to their attention; for example, the protection of birds' nests, Deut. 22:6-7, Noah's sending out the raven and the dove from the ark; and the sparing of fruit trees, Deut. 20:19-20. The prophets use birds, animals and plants to serve as figures of God's care and goodness. Hosea, Isaiah and Jeremiah abound in such illustrations. The latter chapters of Job are full of nature illustrations of God's wisdom and care. And such Psalms as the 84th, 92d and 104th use the things of nature to teach of God and His goodness.

LOVE FOR THE CHURCH AND THE HOUSE OF GOD

7. Stories of the Tabernacle and the Temple, for which abundant material will be found in Exodus and Numbers for the former, and in the books of Kings and Chronicles for

the latter, will teach the lessons of love and zeal for the Church. Samuel's home in his early life in the courts of the Tabernacle, David's desire to build a temple to be a worthy earthly house for the Lord of all the earth, and Josiah's good work in restoring and beautifying the neglected temple are excellent illustrations and appeals for the Juniors. The heroic efforts to rebuild the house of God, after the exile, against the bitter opposition of its enemies should not be forgotten. There is much of interest to be found in the building of the Tabernacle, and its uses and the meaning of some of its services.

THE USE OF GEOGRAPHY

8. At this period, when the sense of accuracy is keen, and the pupils are studying geography in the day schools, the service of Bible geography should not be neglected. Good maps should be at hand for every class, in order to visualize and fix in memory the lessons of the Book. The history is accurate, and often most suggestive, in its use of localities. The knowledge of the map will add pathos to the story of Joseph, the young prince, and heir of his father's house, who went out from Hebron, northward by Bethlehem, and Shechem to find his brothers at Dothan. Within a few days the Midianites came back over the same route, bearing him, a captive soon to be sold into slavery, by his father's door, which so recently he had left in pride of heart.

Punishment of disobedience and the sorrows of unbelief are eloquently taught in the chart of Israel's wanderings. They refused to go in at once from Kadesh on the South, the nearest way; they must pass through many years and hardships before they arrive at a possible point of entrance, on the eastern border. The story of the Judges cannot be properly told without locating by the map each enemy invasion and the consequent place from which the deliverer arose.

For an illustration of the Bible use of geography let the teacher read Isa. 10:28:32, where the prophet vividly presents the victorious advance of the Assyrians on Jerusalem by their rapid occupation of one town after another, until the invader is before the city walls and "shakes his hand at the mountain of the daughter of Zion."

QUESTIONS AND SUMMARY

1. Select a list of suitable passages for memorizing from the Psalms, Proverbs, and the Prophets?
2. What historical material may be used in the Junior period?
3. In selecting Bible stories, what advance is made over those for little children?
4. Why are stories of the heroic to be chosen? Name some which are suitable for this purpose?
5. In what ways may the developing individualism of this period be met and helped by the Old Testament?
6. Are pupils of this period interested in nature study? Indicate points of Bible contact.
7. What stories can be used to foster love of an interest in the church?
8. What provision should be made in each class for the aid which the geography of the Bible will give to each lesson? In what ways may the knowledge of the map help?

LESSON VIII

THE OLD TESTAMENT FOR INTERMEDIATES AND SENIORS

Much of the material of the preceding chapter for Juniors might well be used for the earlier years of the above period, which approximately is from thirteen to eighteen. But there are certain advance steps which must be considered in the selection and presentation of material. Traits entirely different from those of earlier periods begin to be clearly marked. While memory is still quick, it begins to share its sceptre over the mind with the rising powers of reason. The love of the daring and heroic is present, but possibly accompanied by the increasing sense of the romantic. The social instinct asserts itself, and this is the age of the clan and the groups. Individuality is still in evidence, but tends to identify itself with the welfare of the community and of the race.

In this period there is much day-dreaming. The soul is crowded with ideals. The 'teen-age is the time of nascent and aspiring generals, statesmen, authors and masters of finance. The growing lad is a factor, at least in vision, in the world of humanity; he has entered a higher realm of the ideal and the social. The instruction of this period must meet his new needs and ideals.

THE LESSONS FROM THE NARRATIVE

1. History, especially biography, forms a large part of the material for study in this period. The pupils of this period will turn naturally to history for their ideal heroes. But their sense of exactness is acute and effort must be made to maintain the reality of the persons and deeds of the his-

tory. Reality must not pass into eclipse behind the shadows of myth and allegory. Fortunately, the Old Testament narrative furnishes suitable material. It is life-like and vivid. Its characters have been so clearly depicted by the ancient narrators as to become well known personages and types to all the ages. Which of these may be used advantageously?

(1) Abraham left kindred, a home of comfort and personal advantage for homeless wanderings. His ambition was not for more flocks or fatter purse. He left all to save faith for all men and for all ages. He was heroic. His great sacrifice was crowned with victory; the three monotheistic religions of the world, Christianity, Judaism, Mohammedanism, go back to him as founder, calling him "Father Abraham," the father of faith. And so the story of his long and hard wanderings is full of meaning.

(2) The man Moses is of interest to those of earlier years, largely because of the charming story of his infancy. But the youth will care more for the heroism of patience, of unselfishness, and of loyalty to God which this strong, untiring, great-hearted man always displayed.

(3) Joshua's great achievements must be considered. His generalship in leading a host of untrained migrants against the seasoned armies of Canaan will be learned with admiration.

(4) The deeds of David in the years of his refugeeing from Saul (I Sam. 20-30), and the influence of those years in developing the great David of history, are good material for this period. They were decisive years in his life. In them are found stories of his justice and kindness to Saul; loyalty to his friends; readiness always to help the weak and needy; and his noble conduct among his own followers, as when he refused to drink the water brought at the peril of their lives from the old well of his childhood at Beth-

lehem. Here the greatness of the famous soldier is adorned by genuine godliness and a noble heart.

(5) The pure lives and brave deeds of Daniel and his three companions have a helpful message. With faith in God they kept themselves pure in a world of fascinating evil and mastered the hard and strange curriculum forced upon them in the schools of Babylon. Then after such equipment for life they never counted that life at its best dear to themselves if the keeping of it meant the loss of faith and virtue.

(6) The story of Esther finds a place in this period. The court of the mightiest sovereign of the time, the pomp of state parade, and the lavish wealth of royal entertainment make a stately and splendid setting for the story. In the center of such a stage appears the brave young queen, who thinks less of her royal state than of her people's need, and is more than ready to perish in the effort to save them. This gentle unselfishness of the most beautiful and exalted woman of her day has its lesson of the victory of faith over the allurement of the world.

The Ideal in the Old Testament Narrative

2. In the narratives given above the dramatic and realistic elements are apparent. These men and women appeal to youth as real and virile. But emphasis should be put on the high moral and spiritual ideals for which they strove, such as the unconquerable faith of Abraham in the true God, Moses' loyalty to his people and to God, the generosity and manliness of David, which made him so beloved, and Esther's brave gift of herself. The Old Testament teaches of the highest and holiest ideal ever cherished in the hearts of men, and of the struggles of that ideal against wrong and selfishness. This ideal is faith in the

loving and personal God and Father, and devotion to the purpose of making His name to be known and loved in all the earth. Devotion to this ideal made these Old Testament men and women heroic, and has made their lives full of meaning to those who are at the age when ideals are sought and cherished.

THE UNIVERSAL AND THE HUMAN

3. The boys and girls of this period are world citizens. Their sympathies are expanding to embrace a kindred humanity, and features of Bible history and literature which have world relations will be of interest to them. Often those trained in our Sunday schools do not realize until after many years how other nations affected Israel, and how Israel influenced the world around it.

This need calls for the use of contemporary and comparative history. It may be quite feasible to link the interest in the secular history of the day school curriculum with the lessons of the Sunday school. Easy and interesting reference can be made to accessible books of history and to encyclopedias.

Egypt contributed to all subsequent civilizations, and the Hebrews were in close relations with Egypt for many centuries. Babylonia was a law-making country with a mind, if not a heart, for righteousness; and its laws affected the Old Testament life. Many of them were preserved in the statutes of Moses for the use of all nations, while the code of Hammurabi of Babylon has disappeared from the consideration of man.

Isaiah lived and preached after the founding of Rome, and when the dim light of their classic dawn was beginning to break over Asia Minor and Greece. Events recorded in the books of David, Haggai and Zechariah occurred when Greece was in the morning of her glory; and its midday splendor was contemporary with Ezra and Nehemiah. The Old Testament passes through the great civilizations of antiquity, influenced by them and influencing them; it brings down to us their scenes and lessons with more reality than do the chiseled stone or the burnt clay tablet.

Memory Work

4. The memorizing of great passages of Old Testament literature, which began in the earlier grades, should be continued in the Intermediate years. Many Psalms which have close connection with the history, as the 46th, possibly referring to the siege of Jerusalem by Sennacherib, and others for their inherent beauty, such as the 103rd, or the 24th, should be taken into the mind and heart. There are familiar and famous passages in the historical books, such as the words of Ruth's choice, and many verses in the Prophets, which may well be mastered in connection with other lessons of this period.

The Social Element

5. The social and community interests of this adolescent period can find points of contact and instruction in the Law and the Prophets. The Ten Commandments and the Book of the Covenant (Ex. 20-23) should be read and studied with this in view. The book of Deuteronomy has many suitable lessons. It is a book of social righteousness on the foundation of human brotherhood, which in turn rests on the fatherhood of God. Such chapters as 15 and 20-26 defend the rights of men, require clean living by the individual for the good of the community, encourage kindliness, helpfulness and justice, and in brief teach the duty of brotherliness.

There are passages of the same kind in the Prophets. Such may be chosen as Amos 2:6-8; 6:1-6; 8:4-10; Isa. 3:1-15; 5:8-23; Micah 6:6-16, denouncing fraud and oppression and requiring truth and righteousness. The social ideals of the prophets are faith in God, our Father, and love and justice for our brothers, who are God's children.

In the narrative sections there are stories which can be used to teach justice and social service—Ahab and Naboth's vineyard (I Kings 21), and Gehazi's greed and lying are examples of stories which may be chosen. David and Uriah, with the parable of Nathan (II Sam. 11 and 12) is another story with its lesson of right relations to our fellowman.

QUESTIONS AND SUMMARY

1. What advance is there in this period over the needs and capacity of the Junior period? What changes in the material used are necessary?

2. What lessons are to be sought and applied from the narratives and stories? In addition to those suggested above, select for yourself others which present the reality and the dramatic vividness of Old Testament heroes.

3. What ideals are found in these narratives, which appeal to pupils of this age?

4. How may the growing consciousness of brotherhood and of universal sympathy be met?

5. How should the memory be put to service? Select for yourself classic passages from history, psalms and prophecy.

6. Is this not an age in which fairness, justice and helpfulness are admired and practised? Suggest great messages of the Old Testament on social justice and service of which the prophet should be put in possession.

LESSON IX

The Old Testament for Young People

The transition from the age just considered to the period described as "for Young People" is often fatal to Sunday-school attendance. Entrance upon college years, or launching out into business or industrial life after high school graduation, creates a new situation, which is not always met successfully. This has been called the critical period of the Sunday school. Such danger calls for the greatest concern for the attractiveness of Bible study, and its fitness to satisfy the new spiritual needs.

Characteristic of this period is an idealism, which is glowing and enthusiastic, but begins to realize itself in practical ways, and to take on systematic forms. Views of life are crystalizing into character and achievement between the ages of eighteen and twenty-five. Moral values are clearer and pronounced. The social impulse is strong. The devotional element in life is much in evidence, and demands cultivation. This is the age when leadership begins to assert itself; therefore training for leadership must be provided. It is also the period of missionary enthusiasm and purpose. We must consider the material and method for strengthening and directing these characteristics.

Sequence and Purpose in the Narratives

1. The Old Testament cannot be treated in this period as a collection of fragments without logical relation. Its parts have been arranged into a connected narrative, which has its evident purpose. Nor is it merely the history of a

people; it is a people's history with a purpose. In a sense, it is God's history; that is, it is the revelation in successive stages of His benevolent purpose and His wise dealings with men. Its parts are bound together with the thread of this purpose. In teaching young people, the unity and continuity of the narrative must be maintained. The following suggestions may be followed:

(1) The book of Genesis and the early chapters of Exodus are introductory to the solemn scene at Sinai, recorded in Ex. 19, which is a central chapter in the Old Testament. The following chapters (20-23) present in the Decalogue and the short code of laws, called the Book of the Covenant, the articles of agreement by which Israel is set apart to be the servant of Jehovah, and he becomes in a peculiar sense the God of Israel, a relation known as the Covenant. Back to this relation all the prophets turned, under the figure of marriage, and the breaking of it by Israel they called spiritual adultery.

(2) There must be a home for the fellowship of these two parties in Covenant: the second part of Exodus and Leviticus tell of the erection, appointments and ceremonies of the Tabernacle. Numbers records the early experiences under the Covenant relationship during the wilderness wanderings, and the testing and supplementing of the Law, when put into operation. Deuteronomy is a fitting climax to this group of books, in which the great leader Moses, about to hand over the leadership to Joshua makes an eloquent farewell appeal to the people to remain loyal to the Lord their God.

Unity and design can also be traced through the other historical books, and this fact, with its appeal to young people's love of logic and consistency may be used to good effect in teaching them.

THE LITERARY EXCELLENCE OF THE OLD TESTAMENT

2. The Old Testament is the best of literature. Its varied and incomparable beauties deserve presentation to young people at the age of enthusiastic idealism, when great literature is read and loved (God made the world around us beautiful; it also pleased Him to reveal Himself in a book adorned with grace and beauty). The historical books present many passages of descriptive and dramatic power.

The prophets especially have produced many famous specimens of literature. One of these is the description by Amos, in his sixth chapter, of national pride, individual greed and religious indifference. He denounces those who are at ease in Zion, stretch themselves on beds of ivory, sing idle songs, drink wine out of bowls, but are not grieved for the nation's doom, which is swiftly rushing upon them. Isaiah often sang the praises of the promised redemption in beautiful nature symbols, as in chapters 35 and 55, which deserve a place in every one's memory. A fine pen-picture is Ezekiel's description of haughty, busy, swindling Tyre, the robber and corrupter of the whole earth (chaps. 27 and 28).

The book of Psalms contains masterpieces of imagination and expression, such as the Lyric of Creation, 104; the song of the sanctuary, 84; the grandeur and grace of Divine revelation; and many others. It will delight any young mind to read Psalms 65, in which David bands together orchard, field, hill-slope and valley, dew and rain, morning and evening, flocks and harvests, into orchestra and chorus, to render an oratorio of the Divine goodness. This psalm and others, and also other parts of Hebrew literature have furnished text and inspiration for some of the world's greatest music.

The Old Testament Romances

3. This is the period of romance; it will be of interest to young people, and may prove another bond to hold their hearts to the Bible, to know that it touches so intimately all the phases of our common, everyday life, and is sympathetic toward their personal affections and attachments. The Old Testament has its love stories, which are among the most beautiful and the most ideal in all literature. They make love and marriage holy.

The romance of Boaz and Ruth is unexcelled for riches of sentiment and for beauty of expression by any other story. The beauty of Ruth, her love for the God of Israel, whom she learned to know through the lives and witness of His people, her industry, her purity of heart, the manliness and generosity of Boaz, the sustained interest throughout the story, and the touches of quaint beauty which the life and customs of old Bethlehem give, have made it the best known and loved of short stories.

In the 24th chapter of Genesis will be found another love story of such beauty and true religious sentiment, that it is held up for consideration and emulation in the form for marriage in the Liturgy of one of the churches. In this love story of Isaac and Rebecca we read of faith in God's sovereign and gracious providence, His wise direction of our daily life, and his interest in our hearts and homes. So God's Word remembers our human hearts, and weaves threads of romance into chronicles of fields and firesides, as well as of thrones and kingdoms.

The Highest Motives for Service

4. The higher moral and spiritual values of the Old Testament must be presented to young people, who are at the age to appreciate and covet these values. This may

be done by contrasts, which are frequently used in the Bible, in order to set forth clearly the lessons of its characters.

(1) Moses and Balaam are such characters in contrast. The latter was a prophet for gain only, disobeying the will of God, although he well knew it, for greed of gold; while Moses, the true servant of God, made the higher choice, choosing rather to share ill treatment with God's people than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt.

(2) Saul and David represent the opposites of selfish ambition and of unselfish devotion to the cause of God and His people, a contrast of false and real kingliness.

(3) Ahab the king betrayed the cause of the God of Israel to the corrupt and fanatical followers of pagan gods, while Elijah the prophet gave his all, even risking life, for Jehovah, the true and only God. One brought evil into the nation, the other labored to remove it. Ahab perished, Elijah and his work live forever.

(4) It would have been better for Esther to die in the effort to save her people, than to live in the shame of having forsaken them. Here is an inspiring lesson of religious heroism for young people just entering upon life's work.

(5) And so it will be found that the Bible is true, not merely as recording the struggles of a nation; but true in a higher sense of the struggles and victories of the individual soul. Bible characters are so real and human, we see ourselves in them, and learn our lessons for life from them. An intelligent Christian recently remarked: "I wish ministers in their preaching would use Old Testament characters oftener, for through them we learn best the Old Testament message for us."

THE MESSIANIC MESSAGE

5. In all the history of the Old Testament people God is interested in them, and takes part in all their struggles. In danger and despair He heartens them with the promise of coming deliverance. In the fulness of time He Himself will send a deliverer. The coming may seem delayed; but it will surely be. This is the Messianic message, the scarlet thread of redemption, which runs throughout the Old Testament, binding its parts and ages together. This should be traced from the early promises of Genesis (3:15; 12:2; 49:10, etc.) throughout to the specific declarations of later prophecy (Isa. 7:14; 9:6; 53; Micah 5:2; Zech. 9:9; Mal. 3:1, etc.). It will be interesting and helpful to show how in each age the Promise takes on itself the needs, and appears in the forms, of that age.

MISSION STUDY

6. The missionary spirit of young people should be considered. There are many references to the worldwide kingdom of the Messiah, and God's desire that all nations come to Him, such as, for example Ps. 72, 96-98, 100; Isa. 49; 55 and 60; and the book of Jonah. There are many other passages which may be used; indeed the Messianic message almost invariably involves other nations, and so fosters the missionary spirit.

PROPHECY AND POETRY IN THEIR PLACE IN THE NARRATIVE

7. In this period there should be comparative study of the history and the other literature, which is often a part of, or helpful interpretation of, the history. This is necessary to a comprehensive knowledge of the growth of the

Divine revelation in the Old Testament. The book of Isaiah and some of the Psalms of that period (e. g. 46) will be understood better if studied in connection with that period. Four of Isaiah's chapters (36-39) are repeated in II Kings. Jeremiah's prophecies are a necessary part of Judah's history in the last half-century before the fall and exile of the nation. Whenever possible, the literature should be studied in its place in the nation's history, to illuminate the history, and in turn to gain interest for itself.

QUESTIONS AND SUMMARY

(1) Get clearly in mind the characteristics of the Young People's period.

(2) How may the sequence and purpose of the narrative be presented? Apply this in the Pentateuch and historical books.

(3) Can the literary excellence of the Old Testament be used to stimulate interest in the Old Testament? Select other passages than those given to illustrate this.

(4) How does the Old Testament meet the love of romance found in this period?

(5) In what way, given above, are the higher motives for service appealed to?

(6) What is the Messianic message of the Old Testament? Have you ever tried to trace its development?

(7) What is the Old Testament missionary message?

(8) What is meant by the comparative study of the narratives and prophecy and poetry? What are its advantages?

LESSON X

THE OLD TESTAMENT FOR ADULTS

Older people do not come to the Sunday School indifferently, nor from compulsion, but in seriousness of mind and with definite purpose. They are facing the vexing problems of life, and come seeking light and guidance. They are soul-hungry for truth, righteousness and peace.

THE BEAUTIES AND ATTRACTIONS OF THE BIBLE

1. As in the instruction of young people, so in the Adult Bible Class the literary charm and the marvels of the Bible should be given emphasis. The book of Isaiah should be studied carefully as one of the masterpieces of literature. Its chief claim upon us, certainly, is its spiritual and Messianic Message; but that message is given in words and figures of rare beauty. The immortal Immanuel passages are given in settings of rich rhetorical beauty: Galilee of the nations, walking in darkness, to have the glorious light of the Divine Son; when the families of the nation had been cut down by the Assyrian as a leveled forest, a sprout was to go forth from the stump of Jesse; in times of injustice Immanuel would be a king in righteousness, and as streams of water in a dry place, and the shade of a great rock in weary land. The figures of shepherd, mountains, islands, heavens in the fortieth chapter are unsurpassed for beauty in all literature.

And what has been said of Isaiah is true of all the prophets, some of the gems from their books having been referred to in preceding chapters. The book of Ruth is rich in sentiment and in quaint, beautiful scenes from

Judean country life. The wit of Samson, the motherly patriotism of Deborah, the odd graces of provincial Gideon, and the robust faith of Jephthah are drawn in clear, striking lines. Another of the treasure-caskets of the Old Testament to be opened is the book of Psalms, the Songbook of a nation, growing into its present form with the growing needs of the nation, with consideration of the light it throws on the moral and spiritual history of Israel, in addition to beauty of thought and expression.

The Problems of Daily Life

2. After the enthusiasm of youth and the buoyancy of faith are somewhat spent, there is danger that the sober consciousness of maturity may lapse into pessimism or agnosticism. Problems, which often seem insoluble, press upon the soul, and bring it to face new crises. The Adult Class teacher may help the storm-tossed to weather the storm. One of those problems is the *origin of the world* and of life; are these just the creatures of chance, and are we the pawns of fate; how can the tangle of existence be explained? The Bible has an answer in its story of creation and its teaching of Divine Providence; God made the heaven and the earth, and all things work together for good to them that love Him.

Sin is another of the mysteries; how did it originate, what is its nature, and what is the remedy for sin? The early chapters of Genesis give the soundest explanation of its origin and of its rapid growth; the Bible is full of warnings against it and of its many marked characteristics; and best of all the way to forgiveness and healing is set forth. The real problem is how to be saved from sin; and with it the Bible deals effectively. The whole history of Israel is a sermon on sin.

Sorrow and all the problems of trial are considered, and many of them are met in a satisfactory way. The book of Job is given to the working out of this problem; and many psalms center around it, such as the thirty-ninth, seventy-third and thirty-seventh. Throughout the Old Testament runs the idea that righteousness is more than success. The inequalities of life are themes for wise and confident conclusions in many of the psalms (see **49** and **37**,) in the Proverbs and in the prophets; "Better is little, with the fear of Jehovah, than great treasures and trouble therewith." Personal problems also are considered, such as the *meaning of death*, and the question of *immortality*.

A Book of Sound Philosophy

3. We find in the Old Testament an interesting and practical psychology. The vital organs of the body are regarded as the seats of the various moral and spiritual faculties, pity in the bowels, will in the kidneys, strength in the loins, and most suggestive of all intelligence and morality in the heart. The head is not considered, as with the Greeks, to be the center of our being; but this place of honor is assigned always to the heart: "Keep thy heart with all diligence, for out of it are the issues of life."

The central philosophical, or doctrinal, principle of the Old Testament is the *existence of God*. That is the starting-point for all moral and intellectual considerations. God does not need to be proved; He is. Every philosophy must have its fundamental assumption; none could be sounder than that of the Old Testament: "God."

Its doctrine of *sin* is both simple and profound. The third and fourth chapters of Genesis tell of the beginning and rapid development of sin. It begins in doubt of God, in unbelief; and in the sixth chapter has spread through the race, and the flood of great waters is necessary to cleanse the earth. A prophet's view of sin is often just the opposite of his idea of God. As Hosea teaches that God is love, so sin is ingratitude and rejection of His love.

The Old Testament view of *Nature* is striking. The immediate presence of God in nature is assumed. He makes the sun to rise; He gives the rain in its season; the wind is His messenger; as a shepherd leads forth his flock, so He leads forth the stars of the heaven, and calls them by name. The miracle in the Old Testament is not unnatural, but the expected and natural expression of Him who fills nature with His presence.

The doctrine of *immortality* is presented with striking clearness and force. It is guaranteed by friendship and fellowship with God here; in death He will not leave His friend to see destruction (Ps. 16). In Job and in Psalm 73 immortality is grasped by faith because of the inequalities and injustice of life. It must be that after death these unjust conditions will be rectified. The Bible Philosophy is moral; righteousness is one of the ringing notes: "to depart from evil" is understanding.

THE SOCIAL TEACHING OF THE OLD TESTAMENT

4. Two sections of the Old Testament are of especial value in the study of social problems and their relation to our life: the Law and the Prophets. The provisions of the Mosaic Law are always humane; they imply the relations of brothers between man and man. Already in the Book of the Covenant (Ex. 21-23) the rights of the weak, of slaves and of strangers are safeguarded.

The Book of Deuteronomy is an ideal social code; the principles upon which all social relations are based are faith in the Holy God as a father, and love for our fellow

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man as a brother. The poor will have provision made for them, and the rights of enemies and strangers are safeguarded.

The messages of the prophets are full of social teachings. Judges who take bribes, princes and rulers who oppress and domineer, are denounced. They are faithless shepherds. Faith in God is the principle and obligation for faithful service to fellowmen. Isaiah, Hosea, Amos and Micah are especially eloquent and insistent in their call for honesty, righteousness and equity. Robbery and oppression are high-handed sins against God, whose children the poor and weak are. Mankind is a family; therefore wrangling is a sin against the members of one household.

The Messianic Message

5. This is constant and unmistakable. The light which envelopes and makes clear to us the beauty of the Old Testament is the shining presence of the Son of God. Throughout its books the Messianic hope appears as the scepter, star, sun, prophet, priest, king, atoning Servant of Jehovah. The teacher can point out the general and somewhat indefinite references in the early books; the fine use made of the kingdom and its king to show the clearer and more definite Messianic conception; and the strong faith of some of the psalms, such as the second and seventy-second, in the Messianic deliverance.

The book of Isaiah is often quoted by the New Testament as prophetic of the Christ. The passages of Immanuel and of the Servant of Jehovah should be studied in detail, in their relation to each other, and in their development toward the conception of a personal Messiah. The last chapters of the prophets Zechariah and Malachi are full of personal prophecies. Mark begins the Gospel of Christ where Malachi left off.

This phase of Old Testament teaching should enter into every grade; but its development toward a definite event and an all-glorious Person, wherever passages of the New Testament refer to the Messianic messages of the Old is the opportunity of the Adult class. Especially should the New Testament quotations be laid side by side with their Old Testament originals. Then it will be evident how fitly Philip, "beginning at this Scripture" (Isa. 53), could preach Jesus to the Ethiopian, and how it was Paul's custom to reason from the Scriptures about the sufferings and resurrection of the Christ.

There are many ways in which the adult class may learn from the Old Testament; such as the study book by book, the messages of the prophets in detail, or the following of great doctrines through its pages.

SUMMARY AND SUGGESTIONS

(1) The ways in which the Old Testament as great literature can be presented to the adult classes.

(2) When life begins to take on more serious nature, and to bring its daily problems, the Old Testament is a friend in need. Its men and women also met these problems.

(3) The doctrines and philosophy are both interesting and dependable. How are its teachings about God and sin related?

(4) The prophets especially, and also the Law, have a social message for the needs of communities and individuals of our day.

(5) The heart of the Old Testament is the Messiah. Follow the development from the early life of man to the personal prophecies of later books. Show how the national hope took on the forms, and spoke through the figures, of each age.

PART II

TEACHING VALUES OF THE NEW TESTAMENT

J. M. DUNCAN, D. D.

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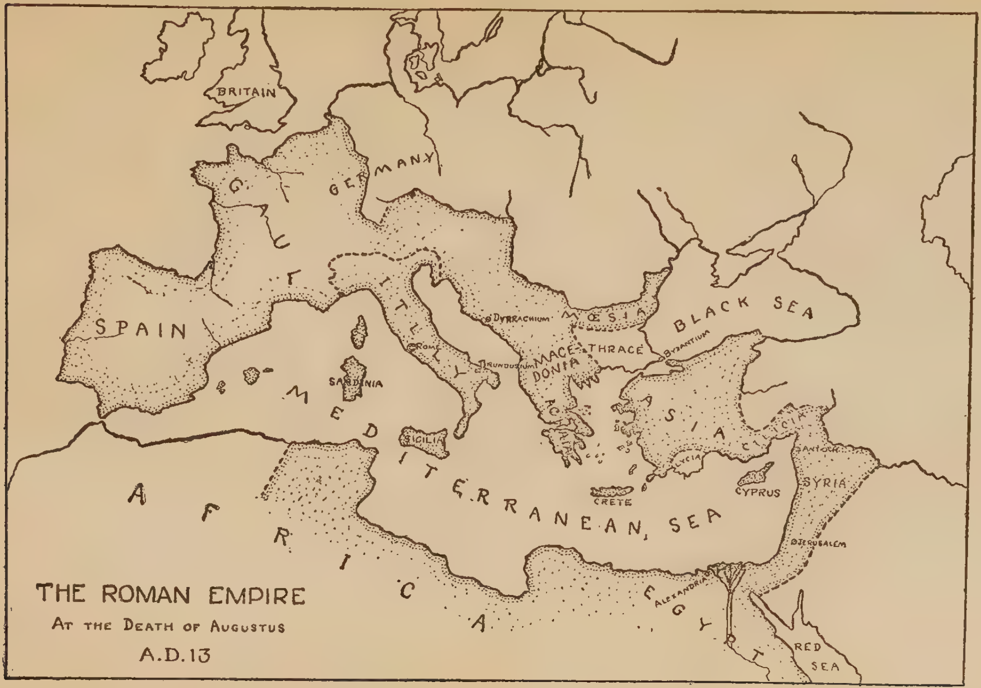

THE ROMAN EMPIRE
At the Death of Augustus
A.D. 13

BRITAIN
GAUL
GERMANY
SPAIN
ITALY
ROME
SARDINIA
SICILIA
MEDITERRANEAN, SEA
DYRRACHIUM
MŒSIA
MACEDONIA
THRACE
BRUNDUSIUM
ACHAIA
BYZANTIUM
BLACK SEA
ASIA
LYCIA
CILICIA
CRETE
CYPRUS
ANTIOCH
SYRIA
JERUSALEM
ALEXANDRIA
EGYPT
AFRICA
RED SEA

Teaching Values of the New Testament

LESSON I

THE NEW TESTAMENT WORLD

This opening lesson briefly outlines the knowledge of the New Testament world which the teacher should acquire and carry in his mind. The material of the lesson may be conveniently arranged under the three headings: I. THE ROMAN EMPIRE. II. THE JEWS. III. MORALS AND RELIGION.

I THE ROMAN EMPIRE

1. *Extent.* In New Testament times the Roman Empire was the one great nation in the world. Its territories extended from Britain to the African desert and from the Atlantic to the Euphrates, including all the countries which bordered upon the Mediterranean Sea. Under the sway of Rome were nearly all the states of modern Europe, except Scotland, Ireland, the North German Empire and Scandinavia. Its rule covered a great part of Austria, and even in Russia it possessed the coast north of the Black Sea. It was no vain boast of the Romans that the Empire was the world. "There went out a decree from Cæsar Augustus," writes Luke, at the beginning of his Gospel, "that all the world should be enrolled." These vast dominions were divided into two parts: Italy, the home of the ruling nation, and the provinces, numbering thirty-five—in which dwelt the conquered peoples.

2. *The Emperor.* The supreme head of the Empire was the emperor or Cæsar. It is true that the Roman Senate, chosen from various classes of the people, continued in existence during the New Testament period, but its power in the making and carrying out of laws, which in earlier times had been very extensive, had become merely nominal. All real authority lay in the hands of the emperor. He was the commander of the army and the head of the state religion. His opinions were seldom questioned by the Senate. He could get what laws he pleased passed by it, or issue orders of his own. His person was sacred, and emperor worship was the most real part of the state religion.

3. *Provinces.* The thirty-five provinces of the Empire were divided into two classes. Those provinces which were peaceful, and that therefore did not require the presence of an army, were under the control of the Senate, who appointed their governors, while the disturbed provinces, where an army was required, were under the Emperor himself. The title borne by the governors of the Senatorial provinces—for example, Cyprus (Acts 13:7) and Achaia (Acts 18:12) was "proconsul." The rulers of the more important of the Imperial provinces were known as Cæsar's "legates," and the less important were governed by officials whose title, in some cases, was "procurator" and, in others, "prefect." Thus Pilate, the ruler of Judea at the time of our Lord's crucifixion, was a procurator, as were also Felix and Festus, the "governors" before whom Paul was tried at Cæsarea. All the rulers of provinces, however, whether Senatorial or Imperial, took their instructions from the emperor and were controlled by him.

4. *The Army.* The army maintained by the Empire consisted of some twenty-five legions, each containing 6,000 infantry and 1,000 cavalry and artillery. The foot soldiers were divided into ten cohorts of 600 men each.

The "band" which arrested Jesus (Matt. 27:27), was probably a cohort, like the one that kept the peace when Paul was set upon by the Jews (Acts, ch. 21). The officers of a legion were tribunes and centurions. There were six tribunes, and these six were associated in command of the legion. A single tribune was often detailed to command a cohort. The "chief captain" of Acts 21:31 would be a tribune. Each cohort was divided into ten companies, every company being commanded by a centurion. All the centurions who appear in the New Testament are favorably spoken of. The most prominent of these are Cornelius (Acts, chs. 10, 11) and Julius (Acts 27:1, 3, etc.) and the unknown soldier who watched by the cross. Besides, there is the centurion whose faith won the warm approval of our Lord, Luke 7:2-9.

5. *Colonies.* "The colonies of Rome did nearly as much as her legions to secure her dominion." A Roman colony was not a country but a city. "It is," says Professor Souter, "a piece of Rome transported bodily out of Rome itself and planted somewhere in the Roman Empire. In other words, it is a collection of Roman citizen-soldiers settled on a military road to keep the enemies of the Empire in check.*" Each colony was, in fact, a miniature Rome, with a government modeled precisely after that of the mother city. Philippi is the only city in the New Testament which is expressly called a colony, but Antioch in Pisidia, Lystra, Corinth and Ptolemais, besides other places, were also colonies.

6. *Travel.* All parts of the Empire were bound together by a magnificent system of roads. This made it possible for troops to reach quickly every quarter of the world, and also for the capital to keep in constant touch with the provinces and to carry on a most active commerce with them.

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*Hastings' One Volume Dictionary of the Bible, page 147.

The two great roads which are of special interest to New Testament students are the Egnatian Way and the Appian Way. The Egnatian Way ran from Byzantium (Constantinople) to Dyrrachium on the eastern shore of the Adriatic. Across the Adriatic from Dyrrachium, the Appian Way, "the most crowded approach to the metropolis of the world," ran from Brundusium (the modern Brindisi) to Rome.

7. *Language.* In New Testament times Greek had practically become a common language throughout the Empire. It was the language of commerce everywhere. The only place where Paul found Greek insufficient was amongst the mountains of Lycaonia (see Acts 14:11).

II THE JEWS

1. *The Jews in Palestine.* Palestine, the home of the Jews, lay in the very heart of the Roman dominions in the East. "Other nations," says Gwatkin,* "feared Rome, and admired the universal conqueror. Israel feared, too, and hated her the more." It was galling to Jewish pride that the race specially chosen of God should be under the yoke of a heathen conqueror. They cherished the hope that the Messiah, a King of David's line, would again sit upon the throne of Israel, and that their nation would be exalted to a position of glory and honor. National pride and the Messianic hope kept the Jews of Palestine in a constant ferment of antagonism to the Roman authority—antagonism which frequently broke out into acts of open rebellion. This bitter resentment against Roman domination at last led to the revolt, which ended, in A. D. 70, in the destruction of Jerusalem.

2. *Jewish Settlements throughout the Empire.* Jews were found scattered far and wide throughout the Empire and

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*Gwatkin, Early Church History.

far beyond its confines. They followed the lines of trade, seeking scope for the commercial genius which has always been one of the most marked characteristics of their race.

The Jews thus dispersed throughout the Empire were very aggressive in propagating their religion, and won many Gentiles as proselytes to their faith. It was among these Gentile adherents of Judaism that Christianity spread most rapidly.

III MORALS AND RELIGION

1. *Morals.* It is a dark picture that is drawn by historians of moral conditions throughout the Roman Empire in New Testament times. As Rome increased in wealth she grew in wickedness. At the bottom of the social scale were multitudes of slaves, who, in their wretched lives, passed "normally," as Farrar says,* "from a childhood of degradation to a manhood of hardship and an old age of unpitied neglect." The lower classes of the freemen were, for the most part, beggars and idlers, whose life "was largely made up of squalor, misery and vice." Amongst the nobility, gluttony, caprice, extravagance, ostentation and impurity ran riot.

Over against this dark picture, however, must be set the fact that in the New Testament period, a moral reformation had begun. "Thinking men had become sensible of the degeneracy of the age and had begun to labor for the betterment of the world."†

2. *Religion.* "Religion," says Bigg,‡ "was in the ancient world one of the chief causes of division; it strengthened and intensified all the others." There were as many creeds as there were races. Every creed, with the exception of Judaism, was polytheistic, that is, taught the wor-

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*Early days of Christianity, by F. W. Farrar, D. D., F. R. S.
†McGiffert, History of Christianity in the Apostolic Age.
‡Bigg, Origins of Christianity.

ship of many gods. Further, there was very little connection between any of the polytheistic creeds and moral conduct. It was the policy of the emperors to tolerate all creeds. The peoples of the various provinces were left free and even received encouragement to worship their own gods, while, in some cases, the emperors provided for the public support of the local religions. At the same time, however, the worship of the emperor was insisted upon as the state religion. Emperor worship was an official function, and the civil authorities were held responsible for its due observance.

For the adherents of polytheistic faiths this meant merely the addition of one more god to the many whom they already worshiped, and they welcomed the opportunity of proving their loyalty to the Empire by grafting the new state religion on the one already held by them. But in the Jew, with his passionate belief in one God and his hatred of idolatry, the requirement of emperor worship excited the utmost horror and intensified his antagonism to the power by which it was exacted. The Christian, whether Jewish or Gentile, was placed in a cruel position by the demands of the official religion. At every heathen dinner party and at the public festivals celebrated in every province, the worship of the emperor had its place. The refusal of a Christian who was a guest in the house of a heathen neighbor or who attended the annual public festivals of his province, to join in the worship might cost him his life. Two of the worst massacres of Christians in the second century were the result of such refusal.

QUESTIONS ON THE LESSON

1. (a) Describe the extent of the Roman Empire in New Testament times. (b) How great was the authority of the emperor? (c) Distinguish between the two classes of provinces. (d) What was a Roman colony? (e) Give an account of the facilities for travel.

2. What was the attitude of the Jews in Palestine towards the Roman power?

3. How widely were the Jews scattered throughout the Empire?

4. Tell about (a) the moral, (b) the religious conditions which prevailed throughout the Empire.

FOR FURTHER STUDY AND DISCUSSION

1. The influence of external conditions and circumstances on the progress of Christianity in New Testament times.

2. The attitude of the Roman authorities towards Christianity as illustrated: (a) in the Acts and Epistles; (b) in the Revelation.

3. How the spread of Christianity was helped by (a) the Roman system of roads, (b) the unity of language throughout the empire.

4. The conflict between Christianity and Judaism.

5. Helps and hindrances to Christianity in the moral and religious conditions of New Testament times.

LESSON II

JERUSALEM TO ANTIOCH

Our studies begin with the Acts. The author of this book, the fifth in the New Testament, was Luke, a physician (Col. 4:14), a fellow traveler with Paul. He wrote the Acts as a sequel to his Gospel, Acts 1:1. The Acts was written probably between A. D. 70 and 80, and gives the history of the church from our Lord's ascension in A. D. 30 till about A. D. 61. Both of Luke's books were addressed to Theophilus, probably a Roman official who had become a Christian.

Convenient and easily remembered divisions of the Acts are:

I. The Church at Jerusalem. Chs. 1-7.
II. The Extension of the Church in Judea and Samaria. Chs. 8:1 to 9:31.
III. The Extension to Gentiles at Cæsarea and Antioch. Chs. 9:32 to 12:25.
IV. The Work of Paul in Founding Gentile Churches and His Trial to the End of the Two Years Imprisonment in Rome. Chs. 13:1 to 28:31.

The first three of these divisions are dealt with in this chapter. The following are some of the points to be specially noted in the teacher's study of this section.

1. In the life of the early church *the saving mission of Jesus Christ was continued.* Luke, in the opening verse of the Acts, describes his Gospel as written "concerning all that Jesus began both to do and to teach." The Third Gospel sets forth the saving power of Jesus Christ in its beginnings; the Acts narrates the continuance of His blessed work through His followers in the power of the Holy Spirit.

2. The early Christians were marked by *a firm assurance of the resurrection of Jesus.* How fundamental was the belief in the resurrection is seen by the frequent references to it in the opening chapters of the Acts. They seem to ring with the joyful cry: "The Lord is risen! He is risen indeed!"

3. It was in *the power of the Holy Spirit* that the church entered upon its career of world conquest. (See Acts 1:4, 5, 8).

4. From the very beginning the church was dominated by a *missionary purpose.* Acts 1:8 echoes the great missionary command given by the risen Lord to His disciples in Galilee.

5. The chief leaders in the church were the *apostles,* amongst whom Peter appears as leader. He was for some years the chief figure in the church at Jerusalem.

6. The promised outpouring of the Holy Spirit took place on *the day of Pentecost.* Several points should be noted in connection with this event of such epochal significance in the history of the early church: (a) The descent of the Holy Spirit came upon a company of united and prayerful believers. (b) It was accompanied by marvelous occurrences: a sound like the rushing of a mighty wind; tongue-like flames parting asunder and sitting upon each of the disciples; and the speaking in other tongues as the Spirit gave them utterance. (c) The disciples were *all* filled with the Holy Spirit. "The new endowment was not merely for a chosen few, but for every believer." (d) It was followed by an address from Peter as a result of which about three thousand were converted and received into the church by baptism.

7. The early church formed *a brotherhood within the Jewish church.* Its members did not separate themselves from the church of their fathers (see Acts 3:1; 10:14;

15:5; 21:21-26). But, as disciples of One whom they believed, and others did not believe, to be the Messiah, they were bound to one another by a special tie. One manifestation of this feeling of brotherhood was the community of goods described in Acts 2:44, 45; 4:32, 34, 35. Another was the closeness of their intercourse in their daily work and in their family gatherings. But the feeling of brotherhood expressed itself most clearly in the breaking of bread described in Acts 2:42, 46. The phrase "breaking of bread" undoubtedly refers to the Lord's Supper.

8. It was not long before the church at Jerusalem had to face *problems of administration*. In the distribution of alms by the church, the Hellenists complained that their widows were not being treated as well as the widows of their brethren who spoke Hebrew. To meet this complaint a board or committee, called from its number the "Seven", was appointed to take charge of the matter and see that justice was done to all.

9. In its onward progress, the church quickly came into *conflict with Judaism*. The first collision was with the Sadducees, and resulted from the address of Peter which followed his healing of a lame man at the temple (see Acts, ch. 3). Peter and John were brought before the Sanhedrin, the highest court of the Jews. The trial gave the two apostles an opportunity of making a bold claim for freedom of speech, and resulted in their honorable discharge, which was followed by a fresh outburst of zealous activity on the part of the church.

The antagonism of the Pharisees was aroused by the famous address of Stephen (Acts, ch. 7), who, through their maddened fanaticism, became the first Christian martyr, and a fierce persecution of the church in Jerusalem was inaugurated, in which *Saul of Tarsus* took an active part. The story of Saul's mission to Damascus and his marvelous conversion is told in Acts 9:1-30.

10. The Acts (ch. 8:4-25) gives an account of *the introduction of the gospel into Samaria.* The people of this city were of mixed Jewish and heathen blood, but their religion was essentially that of Israel. The carrying of the gospel to these people, therefore, while it marked an advance from the narrowness of Judaism towards the broader spirit of Jesus, did not yet bring Gentiles into the church.

The evangelizing of Samaria is followed by the incident of *Philip and the Ethiopian eunuch.* It is probable that the Ethiopian was a "proselyte" or convert to the Jewish faith, so that in his baptism we are not to see an example of the admission of Gentiles into the church, though it is an important step in that direction.

11. The case of *Cornelius the Cæsarean centurion* (Acts, chs. 10, 11) is the first recorded in which a Gentile was received into the membership of the Christian church. The importance of this new departure is marked by fulness of detail in the account.

The story of Cornelius is followed by a reference to certain of the disciples driven from Jerusalem by the persecution following Stephen's death, who had gone to the great heathen city of *Antioch in Syria,* where they preached the gospel to the Gentiles and won many converts.

What are the *teaching values of the materials* found in these earlier chapters of the Acts? By "teaching values" is meant the suitability of the materials to meet the religious interests and needs of pupils in the various grades, and, by thus meeting these interests and needs, to change life and develop character.

Teachers of children up to, say, 12 years of age (*Group I*)* will naturally turn to the story material, of which there is great abundance.

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*For the purposes of this text-book, pupils are classed in four groups: Group I—up to 12 years of age; Group II—13 to 17; Group III—18 to 24; Group IV—Adults.

Beginning with the youngest children, a most marked characteristic of this age is a sense of dependence. The whole nature of the little child cries out for care and protection. Through the story of the Ascension (ch. 1:6-11), the little ones may be taught that they have in Jesus a living, loving, all powerful Friend and Saviour in heaven, who sends help to them whenever they need it and to whom they can offer their simple prayers. This story, rightly told, should awaken a loving trust in the heart of the child which has in it the germ of a life of faith. Or suppose that a story is desired through which the little child may be taught to be kind. There is the story of the Healing of the Lame Man by Peter and John (ch. 3:1-11), which may be so told as to leave in the heart of the child a lasting desire to show kindness to others.

Older pupils of this group have reached the hero worship stage. Stories of heroic action make a strong appeal to them. For this reason such a story as that of Peter and John before the Sanhedrin (ch. 4:5-22) is specially adapted to pupils of this age. Through their admiration for the courage of these two disciples, there may be awakened the desire to possess a similar spirit and to find its secret in fellowship with the same Master who could put such boldness into the hearts of Peter and John.

Pupils of this age, again, are peculiarly open to the appeal of a great leader. Through the story of Stephen (chs. 7:54 to 8:1), Jesus may be presented to them as a living, mighty Leader to whom their young hearts will go out in loyal devotion like that of the first Christian martyr.

It is of the highest importance that pupils of this age should form the habit of prompt, unhesitating obedience. A capital story through which this lesson may be taught is that of Philip's mission to the Ethiopian eunuch, ch. 8:25-40. The same story may be used to teach the value of

God's word, or, what it means to believe in and confess Christ.

The teacher of pupils from 13 to 17 (*Group II*) can never forget that this is the great decision age. This period is marked by the growth of new ideals and the awakening of new feelings. Along with these comes the desire to make something of life. Now is the time to win the pupil to a holy, consecrated life—a life of purity and unselfish service. It is amongst pupils of this age that most conversions occur. On the other hand, the teacher cannot fail, as he reads the opening chapters of the Acts, to observe how they ring throughout with the evangelistic note. The gospel invitation is sounded out again and again.

For the teacher of young people of from 18 to 24 (*Group III*), these first twelve chapters of the Acts supply the finest sort of material for meeting the inquiries and doubts characteristic of this age. He can present the convincing proofs of the resurrection of Jesus, and show how fundamental this fact is to the whole structure of the Christian religion; he can show the reality and the mighty working of the Holy Spirit; bring out the glory and majesty of the risen Lord from such a story as that of Saul's conversion; and from the whole narrative make clear the presence and the power of the glorified Christ in the progress and achievements of his church. The teacher will find, also, in the story of the church's missionary activity and in the manifestations of brotherhood amongst the early Christians, a basis for a strong appeal to the awakening desire for service.

Classes of adults (*Group IV*), will be interested in the discussion of such topics as: the authorship and purpose of the Acts; its relation to the Third Gospel; the proofs of the resurrection of Jesus; the place of prayer in the early church; the nature and work of the Holy Spirit; the significance of Pentecost; the early church as a brotherhood; the management of church business; what conversion is; the nature of saving faith; the missionary methods of the church; the relation of the church to Judaism; the extension of the church; the admission of Gentiles to membership in the church, etc.

QUESTIONS ON THE LESSON

1. (a) What is known about the author of the Acts? (b) When was the book written? (c) What period does it cover? (d) How may it be divided?
2. Describe the church in Jerusalem.
3. How did the church first come into conflict with Judaism?
4. Give an account of the introduction of the gospel into Samaria.
5. When was the right of the Gentiles to membership in the Christian church first recognized, and what brought this about?

FOR FURTHER STUDY AND DISCUSSION

1. Select from the first twelve chapters the teaching material most suitable to each of the groups.
2. The teaching value of the story of the Ascension for each of the groups.
3. Suppose that you wish to teach the virtue of courage to the older pupils of Group I, what passage or passages in Acts, chs. 1 to 12 would you select as lesson material?
4. What materials would you choose for leading pupils of Group II, to a decision for Christ? Tell in some detail how this might be done, in connection with some one passage.
5. What biographical material is contained in the sections of the Acts dealt with in this chapter?

LESSON III

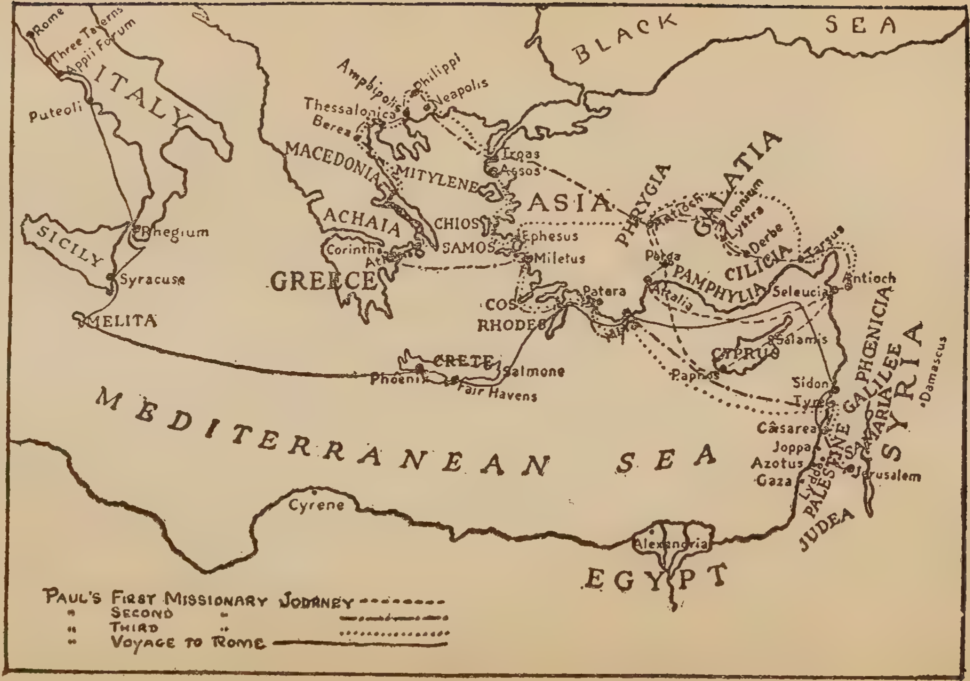
Antioch to Galatia

Paul's First Missionary Journey

The fourth division of the Acts (ch. 13:1 to 28:31), as we have seen, is occupied with "the work of Paul in founding Gentile churches and his trial to the end of the two years' imprisonment at Rome." The narrative describes three missionary journeys, each starting from Antioch in Syria.

1. *The First Missionary Journey* began after Saul had been in Antioch three or four years. The account of his work there, in association with Barnabas and others, is given in Acts 11:22-30; 12:25. The companion of Saul was Barnabas. While Barnabas and Saul, with their fellow laborers, were carrying on their work in Antioch, the Holy Ghost gave direction that these two should be set apart to the work of carrying the gospel to the regions beyond Antioch. They were, accordingly, solemnly designated by fasting and prayer and the laying on of hands, and sent away from Seleucia, the seaport of Antioch. The route of the journey should be followed on the map (see page 100).

2. It was the ordinary practice of the missionaries to begin their work in each new place by addressing the people gathered on a Sabbath *in the Jewish synagogue.* This was done at Salamis, Antioch and Iconium. It is true that Paul was the apostle to the Gentiles; but this did not weaken his desire for the salvation of his own countrymen or cause him to labor less earnestly for that end. Besides, he knew that in the synagogue he might reach not only Jews, but also proselytes and God-fearing Gentiles, who attended the synagogue in large numbers.


BLACK SEA
Rome
Three Taverns
Appii Forum
ITALY
Puteoli
Rhegium
SICILY
Syracuse
MELITA
Amphipolis
Philippi
Neapolis
Thessalonica
Berea
MACEDONIA
MITYLENE
Troas
Assos
ACHAIA
Corinth
Athens
GREECE
CHIOS
SAMOS
Ephesus
Miletus
ASIA
PHRYGIA
GALATIA
Antioch
Iconium
Lystra
Derbe
Perga
PAMPHYLIA
CILICIA
Tarsus
Attalia
Seleucia
Antioch
Patera
COS
RHODES
Myra
CYPRUS
Salamis
Paphos
CRETE
Salmone
Phoenix
Fair Havens
MEDITERRANEAN SEA
Sidon
Tyre
PHŒNICIA
GALILEE
SAMARIA
SYRIA
Damascus
Câsarea
Joppa
Azotus
Gaza
Lydda
PALESTINE
Jerusalem
JUDEA
Cyrene
Alexandria
EGYPT
PAUL'S FIRST MISSIONARY JOURNEY
" SECOND "
" THIRD "
" VOYAGE TO ROME

Another evidence of the wisdom of Paul and Barnabas may be seen in *the adaptation of their message* to their hearers. In the synagogue address at Pisidian Antioch, for example, Paul—for after his meeting with Sergius Paulus, the Roman proconsul in Cyprus, the apostle had substituted his Roman name, Paul, for his Hebrew name, Saul—speaking to Jews and others more or less inclined to accept the Jewish faith, laid stress on the Messiahship of Jesus. At Iconium, on the other hand, where the hearers were mostly heathen, he spoke to them of God as the Creator and providential Ruler of the world, and the Giver of the sunshine and rain and abundant harvests.

3. Amongst the most significant incidents of the journey were Paul's meeting with the Roman proconsul at Cyprus and the encounter with the Jewish sorcerer Bar-jesus. "Bar-jesus was a representative of a class of men, very numerous in that day, who possessed a familiarity with the forces of nature which was not shared by their fellows, and which was commonly regarded as supernatural in its origin. They were widely looked upon as endowed with superhuman power and wisdom, an influence which they turned often to their private advantage." By smiting the sorcerer with blindness Paul gave to the proconsul convincing proof of a mightier control over the forces of nature.

In his interview with Sergius Paulus, we see the apostle for the first time in contact with an official representative of the great empire which then ruled the world. It has been suggested that it was this meeting which turned the thoughts of Paul more earnestly than before on the Roman Empire as the field of his labors and to believe more confidently in the power of the gospel to win the Roman world to its sway.

4. *The substance of Paul's message*, as he went from place to place, may be gathered from the summary of his address

in the synagogue at Pisidian Antioch (see Acts 13:17-43). After a conciliatory introduction the main points of the discourse are as follows: (1) Christ's death and resurrection were the fulfilment of Old Testament prophecies. He was the Messiah who fulfilled the law and the prophets. (2) Christ is a Saviour, not only for Israel but for "every one that believeth." (3) It is simple faith in Him that saves; there is no salvation in mere obedience to the law. (4) He warns against the danger of rejecting the gospel offer.

5. Some time—we cannot tell how long—after the return of Paul and Barnabas, a sharp controversy arose in the church at Antioch. Certain teachers came from Jerusalem—Judaizers as we call them—who declared that, before a Gentile could become a Christian, he must be circumcised like the Jews, and that Gentile, as well as Jewish, Christians, were under obligation to obey the law of Moses. At last the dissension became so keen that it was decided that the question should be laid by Paul and Barnabas, with certain other representatives of the church at Antioch, before a meeting of the apostles and elders at Jerusalem. This gathering is known as *the Council of Jerusalem*. The judgment of the Council was that circumcision and obedience to the ceremonial law of Moses were not required of Gentiles.

6. The *Judaizers*, however, continued to give trouble long after the Council of Jerusalem. They found their way into the churches in the Roman province of Galatia, founded by Paul on his First Missionary Journey, namely—those at Antioch in Pisidia, Iconium, Lystra and Derbe, and tried to persuade the people that they must be circumcised. At the same time these false teachers tried to disparage the authority of Paul as an apostle compared with that of the Twelve. The Epistle to the Galatians is a passionate appeal, written at white heat, to the Galatians

not to be deceived by the Judaizers into forsaking the gospel which he had taught them—the gospel of salvation by simple faith in Jesus Christ.

7. The teaching values of the materials in this section of the Acts may be presented as follows:

Group I (up to 12). The youngest children, let it be supposed, have been taught to know and love Jesus, the Son of God, who is the Friend and Saviour of children. (See Lesson II, page 96). It is desired to awaken in them an interest in children who live in heathen lands and a desire that these children also shall know Jesus and love Him. Story material well suited to this purpose is to be found in Acts 13:1-4, which tells how Jesus sent two men away over the sea to tell people in strange lands, including children, about Himself.

Pupils of the upper years of this group, the teacher will remember, are intense admirers of those who do things, who manifest vigor and power. To these pupils the story of the encounter between Paul and Elymas the Sorcerer (Acts 13:8-12) will make a strong appeal. They will be easily interested in the story of how Paul overcame in the conflict with his opponent.

Again, this is the habit forming age, and the importance of forming right habits and the power in which the secret of such habits lies, may be taught from the description of the fruits of the Spirit (Gal. 5:22-24), while Gal. 6:7-10, where the figure of sowing and reaping is used, will also serve to teach the consequences of right and wrong habits respectively. The "gang" instinct, which leads boys especially of this age to stand by and help one another, may be turned to good account through the use of Paul's words about burden-bearing in Gal. 6:1-5.

The materials dealt with in this chapter are specially rich in teaching value for *Group II* (13 to 17). This is the period of spiritual awakening and decision. In the setting out of Barnabas and Saul on their missionary journey (Acts 13:1-5), they have the example of two men who made a right and important decision. Sergius Paulus chose to follow the Christ preached by the missionaries (Acts 13:6-12) in spite of the influence of Elymas. That is just the choice which young people are asked to make to-day.

The interest in biography is strong during this period, and this suggests a brief biographical study of John Mark (see Acts 13:5, 13). Other New Testament references help in the construction of the life story. From Acts 12:12 we learn that his home was in Jerusalem. Acts 13:5, 13 tell us how he set out with Barnabas and Saul on their First Missionary Journey, but soon turned back. In Acts 15:37-39 he appears as the cause of the separation between Barnabas and Saul, as a result of which he becomes the companion of Barnabas. From Col. 4:10 (Rev. Ver.), we learn that he was the cousin of Barnabas and from Col. 4:11; Philemon 24; and 2 Tim. 4:11, that he had again become helpful to Paul. Peter calls Mark his "son" (1 Pet. 5:13), probably because the young man was won to Christianity by the apostle. Mark was the writer of the Second Gospel.

Group III (18 to 24). Much should be made with pupils in this group of the self-sacrificing, altruistic spirit of the church at Antioch shown in giving up two of their most prominent teachers to the work of foreign missions. The inference is obvious that the modern church should be ready to give of its best to this work. The self-denial of the missionaries should also be brought out, as well as the hardships and sufferings which they were compelled to endure.

Group IV (Adults). The following are some topics for discussion in classes of adults. 1. The missionary obligation resting upon the churches. 2. What constitutes a call to be a foreign missionary? 3. A character study of John Mark. 4. The significance of Paul's encounter with Bar-jesus. 5. The effect upon Paul of his meeting with Sergius Paulus. 6. Paul as a Roman citizen. 7. The gospel which Paul preached. 8. Why did Paul, the apostle to the Gentiles, preach the gospel first to Jews? 9. The nature of the dispute with the Judaizers. 10. The decision of the Council of Jerusalem. 11. Paul's purpose in writing the Epistle to the Galatians. 12. The arguments used in the Epistle.

QUESTIONS ON THE LESSON

1. Why did Paul begin his ministry in each new place by an address in the synagogue?
2. What was the significance of Paul's encounter with Bar-jesus?
3. What was the substance of Paul's message at this period?
4. Describe the controversy which arose in the church at Antioch in Syria.
5. What was the main purpose of Paul's Epistle to the Galatians?

FOR FURTHER STUDY AND DISCUSSION

1. How would you adapt the account of the sending forth of Paul and Barnabas from Antioch to classes of the little ones?
2. What lesson would you teach to pupils of 12 from the story of the cripple at Lystra?
3. Construct a biographical lesson on John Mark.
4. What missionary teachings for older pupils can be drawn from the story of the church at Antioch sending forth Paul and Barnabas?
5. Construct a lesson on Christian liberty from the references to Paul's conflict with the Judaizers.

LESSON IV

ANTIOCH TO PHILIPPI

PAUL'S SECOND MISSIONARY JOURNEY

1. *Paul's Second Missionary Journey* began shortly after the return of Paul and Barnabas to Antioch from the Council of Jerusalem. The starting point was again Antioch in Syria. But on this journey the apostle had a new companion in the place of Barnabas. When Paul proposed the new expedition, Barnabas wished to take John Mark with them as they had done before. But Paul remembered how the young man had turned back from the dangers and hardships of the former trip into Asia Minor, and was not willing so soon to trust him again. A sharp "contention" arose between the two friends and fellow workers over this question, and the upshot of it was that they separated, Barnabas going his way with Mark to fade out of the story, while Paul chooses Silas—the name is a shortened form of the Latin Silvanus—to become his co-worker.

This time the missionaries did not go oversea, but set out northward by land. They traveled through the Roman Province, of *Syria and Cilicia*, "confirming the churches," that is, comforting and cheering the Gentile Christians by delivering to them the decree of the Jerusalem Council, which freed them from the obligation of circumcision and other Jewish requirements. It is interesting to think that one of the places visited must have been Paul's native city of Tarsus, where, after his conversion and before he went to Antioch, he had spent several years.

From Tarsus which they had reached by turning westward at the northeasternmost corner of the Mediterranean, the two preachers turned sharply to the north and passed through the Taurus mountains by the pass known as the Gates of Cilicia, and soon came once more into the Province of Galatia, the scene of Paul's former travels and labors.

It was at Lystra that the first significant event of this second journey occurred—the finding of a new preacher of the gospel, one whose faithfulness never failed and who remained Paul's devoted friend and helper until the end of the apostle's life. Paul chose Timothy, the son of a Jewish Christian mother, and whose father was a Greek, that is, a Gentile, to be his companion.

From Lystra Paul and his companions traveled northward to Iconium and then westward to Antioch, announcing as they went the decision reached by the Council of Jerusalem. The result of their visit was that the faith of the churches was strengthened and their numbers were increased. At Antioch the travelers were close to the border of the Province of Asia, and they crossed over into this new territory, with the evident intention of preaching the gospel there. This they were prevented from doing in a way that formed a turning point in their mission and in the whole future progress of the new faith. They were "*forbidden of the Holy Ghost to speak the word in Asia.*" It was made known—just how we cannot tell—that the plan which they had formed was not in line with the divine plan.

Thus strangely blocked in their westward advance, Paul and his companions turned northward with the purpose of entering the Province of Bithynia, to the north of Asia Minor along the southern shores of the Black Sea. But again "*the Spirit of Jesus suffered them not.*" Turned back from Asia and from Bithynia, they skirted the district of Mysia, which was the northernmost part of the Province of Asia, until they came to Troas, a seaport on the narrow Ægean Sea, looking across to the continent of Europe.

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The European territory opposite to Troas was the Roman Province of Macedonia. While Paul, with Silas and Timothy, was waiting on the Asiatic side of the Ægean, wondering whither he should go next, he received guidance by means of a vision. In this vision, a man recognized as a Macedonian by his dress or appearance—the apostle must have seen plenty of men from Macedonia about the docks and streets of Troas—summoned the missionary to come over to the help of the people on the other side of the sea. Paul saw in the vision a direct and definite call of God. His conviction was strengthened when he had taken counsel with Silas and Timothy and with Luke, who had joined the party at Troas. Once the path of duty was clear, Paul was not the man to hesitate. Action followed swift on vision. Immediately the four set sail for Neapolis (Newtown), the seaport of Philippi ten miles inland.

Soon Paul was *in the city of Philippi.* This city was a Roman colony (see Lesson I). Started as a military post, it was still largely so, although it had considerable commercial interests. For the first time Paul was to proclaim his message in a Roman town. Here he entered on the wonderful progress from centre to centre until, at last, he preached the gospel in Rome itself, the very heart of the mighty empire of the Cæsars. The first Christian church in Europe grew out of a little gathering of women at a place of prayer beside the river Gangites.

It was not long before Paul's work was interrupted. His cure of the poor demoniac slave girl brought down upon him the wrath of the infamous men who were making gain out of her misfortune. Swiftly the scenes of Luke's vivid story pass before us: the dragging of Paul and Silas before the magistrates; the scourging and the sentence; the midnight songs in the dungeon; the earthquake and the opened prison; the terror of the jailer and his conversion;

and the liberation of the prisoners, after they had claimed and been accorded their rights as Roman citizens.

2. It was to the Philippian church that Paul, long afterwards, when he was again a prisoner, this time in Rome, wrote *the Epistle to the Philippians.* This beautiful letter is full of the apostle's love to the Philippian Christians and of the love which he would have them show to one another and to all men. It overflows also with joy. In reading it one cannot but think of the songs of the dungeon at Philippi. Some of the most notable passages are ch. 2:1-11, which sets forth the humiliation and exaltation of Christ; ch. 3:1-16, in which we see the contrast between Paul, the Pharisee and Paul the Christian, and the passionate earnestness of his desire to be like Christ; and ch. 4:8, 9, with its lovely picture of the right thinking and noble living which should mark every Christian, and of which Paul himself was so shining an example.

3. Some suggestions follow as to *the teaching values of this section of the Acts:*

Group I (up to 12). When we recall that one of the aims of the teacher of the youngest children is to help them to know and love and obey God as a Father, it will be seen at once that the account given of Paul's choice of Timothy in Acts 16:1-3, combined with what Paul says of Timothy's childhood in 2 Tim. 1:5; 3:15 is admirably suited to the interests and needs of the children. These materials may be presented in the form of a story telling about a boy who was taught in his home, by his mother and grandmother, to love God's Word and to do God's will, and who, when he grew older, became a helper to one of God's servants.

Another aim is to develop in the children a worshipful attitude towards God. For this purpose, the story of the little company worshiping by the river side at Philippi may be used. The child's imagination will help him picture that scene, and the feeling will come into his heart that he, too, should worship God.

Pupils a little older are characterized by abounding energy. They are constantly active and are keenly interested in all forms of activity. In Acts 16:6-8, we have a picture of the Holy Spirit at work. How the verses rush on! The Spirit forbids the missionaries to preach in Asia; He prevents their going into Bithynia; He brings them down to Troas. What a fine opportunity these verses give to teach these boys and girls so full of life and energy themselves, that the Holy Spirit is always intensely at work in human lives.

This is the age for learning obedience: teach it from the account of Paul's prompt obedience to the heavenly vision at Troas (Acts 16:9-12). It is the age when the appeal of power is strong; use the admiration for strength to turn the hearts of the pupils to the God who made Paul able to cure the demoniac girl at Philippi (Acts 16:16-22). It is the age of hero worship; set before the pupils the picture of those splendid heroes, Paul and Silas in the Philippian jail (Acts 16:23-25), and teach them that the God who made these men brave, can also make them brave. Above all, the pupils of this age will respond to the appeal of the Saviour who was so powerful that He could deliver His servants in their need and transform the life of the rough Roman jailer, Acts 16:26-34.

Group II (13 to 17). Pupils of this age, it must never be forgotten, are faced with the responsibility of deciding for themselves what their course in life is to be. How much they need guidance! The story of the Acts shows how Paul and his companions were checked and guided by the Holy Spirit. In the experience of these missionaries, young people at this critical period may see a reflection of their own need and the source of its supply.

Timothy is pictured as just beginning his life. These boys and girls are just beginning theirs and the young Christian disciple beckons them across the centuries to enter on the right way. Those who heard the gospel by the river side at Philippi were responsible for accepting or rejecting it; a like responsibility rests on gospel hearers to-day.

In Paul's encounter with the slave owners, we see the contrast between the loving, helpful spirit of Christ and the greedy, cruel spirit of the world; that contrast is just as real to-day. Paul and Silas singing songs in the filthy dungeon, their feet the while fast in the stocks—what a shining example of Christian faith and endurance; the demand for a like faith and endurance is as insistent to-day as in that far off time. The jailer was saved by simple faith in Jesus Christ; there is no other way of being saved to-day.

In all these incidents we see divine power changing and guiding human hearts and lives. Through their presentation, that same power may be communicated to every pupil. That is the teacher's real aim.

Group III (18 to 24). Young people often have sharp differences of opinion with one another. They may learn from the record of the dispute between Paul and Barnabas how to act when agreement is impossible—to agree to differ and still retain their respect for one another. Paul's willingness to circumcise Timothy suggests a lesson on the duty of yielding as far as one can without sacrificing principle to the wishes of others. They will be helped by a study of Paul's certainty that the Holy Spirit was guiding him, and the apostle's prompt obedience to the summons of the vision at Troas. Indeed there is no part of this section which will not yield useful lessons for this group.

Group IV (Adults). Some topics for discussion in classes of adults are: how Christians should act when differences of opinion arise; how far we should yield to the prejudices of others; what sort of guidance by the Holy Spirit we have the right to expect and how we may obtain this guidance; the need of the heathen world and the sufficiency of the gospel to meet it; the place and influence of women in the church; the nature of conversion; what saving faith is; to what extent a Christian should stand on his rights.

QUESTIONS ON THE LESSON

1. Give an account of the "contention" between Paul and Barnabas.
2. What Christian principle was illustrated in Paul's circumcising Timothy?
3. How was Paul led to cross from Asia into Europe?
4. Explain the significance of Paul's decision to go to Macedonia.
5. Characterize the Epistle to the Philippians, and point out some of its most notable passages.

FOR FURTHER STUDY AND DISCUSSION

1. What stories for the very little ones are found in the materials dealt with in this Lesson, and what teaching may be drawn from each?
2. Find material for a lesson on obedience for boys and girls of eleven or twelve, and show how to deal with it.
3. What lesson for pupils of Group II may be drawn from the story of the cure of the demoniac girl at Philippi?
4. Where would you find materials for a lesson on the way of salvation, and how would you teach such a lesson to pupils of Group III?
5. How would you lead, in an Adult Bible Class, a discussion on the guidance by the Holy Spirit, based on Paul's experience at Troas?

LESSON V

PHILIPPI TO CORINTH

PAUL'S SECOND MISSIONARY JOURNEY (Continued)

1. Paul and Silas, after their honorable dismissal by the magistrates at Philippi, *departed from that city, leaving in it a well established church.* Luke and Timothy remained to carry on the work. The road taken was the famous Egnatian Way, which led the travelers through the cities of Amphipolis and Apollonia, and *on to Thessalonica*, 100 miles southwest from Philippi. Thessalonica, the modern Saloniki, was capital of the Roman Province of Macedonia, and an important commercial centre—the most important city, after Antioch, to which Paul had come. There were a considerable number of Jews in the city, as the presence of a synagogue (Acts 17:1) shows, and many proselytes "devout Greeks," (Acts 17:4).

To the synagogue Paul, as his custom was, made his way, and for three Sabbaths carried on discussions with the Jews from the scriptures, opening up their meaning and showing from them that the Messiah was to suffer, to die and to rise again; that all these things had happened to Jesus; and that He, therefore, was the Messiah. But it was not only to the Jews in Thessalonica that Paul preached; he carried on a still greater work, as we learn from 1 Thess. 1:8, 9, amongst the Gentiles, after the three weeks spent in the synagogue ministry.

The success of the missionaries excited the jealousy of the Jews, who gathered a crowd from amongst the roughs of the city, and, with their help, a riot was got up. An assault was made upon the house of Jason, where Paul and Silas were staying, and the crowd, failing to find the prey they sought, dragged Jason and certain others before the rulers of the city. The preachers were accused by the Jews of making the very disturbance which the Jews themselves had excited and of teaching that there was another king than Cæsar—"one Jesus." This charge had its effect on the rulers, who bound over Jason and his companions to keep the peace. The danger to Paul and Silas was so great that it was thought better for them to leave the city by night.

Forced to flee from Thessalonica, the two missionaries made their way, still traveling along the Egnatian Way, 50 miles southwest to Berea, another city of Macedonia. Again they went to the synagogue, where they found the Berean Jews much more open minded than their fellow-religionists of Thessalonica and ready to investigate the scriptures to see if the new teachings were true. But the Thessalonican Jews were soon hot on the trail of the Christian preachers, and, coming to Berea, they so influenced the minds of the Jews there, that, for safety, Paul had to be sent down to the sea coast, while Silas and Timothy, who had come on from Philippi to Berea, remained to consolidate the work which had been commenced.

Paul went on by sea to Athens, the famous capital of Greece, and sent for Silas and Timothy to join him there. It is doubtful whether Silas was able to leave Berea at once (1 Thess. 3:1, 2), but Timothy obeyed the summons, to be sent back to Thessalonica to cheer the Christians there and to bring tidings of them to Paul. The report which he was able to bring back was such as to gladden the heart of Paul, 1 Thess. 3:6-10.

While Paul was waiting at Athens for his companions, he was deeply moved by the idolatry which he saw everywhere in the city and he began to reason in the synagogue with the Jews and the proselytes to the Jewish faith. Besides, he talked every day with those whom he met in the "market-place," a large open place adorned with colonnades and statues, and surrounded by temples and other public buildings, which was the centre of the public life of the city. Here he met some of the Greek philosophers—Stoics and Epicureans, some of whom looked upon him with scornful contempt as a mere babbler or tattler, while others thought from his conversation that he was preaching two gods, one called "Jesus" and the other the "Resurrection."

At last Paul was brought before the Areopagus, the Council named from the Areopagus or Mars' Hill, where it usually met. Here he delivered his famous address, in which, starting with the declaration that he could show his hearers, "the Unknown God," to whom they had built an altar for fear that they should by chance miss any divinity, he shows that the true God is not to be found through idol worship, which really takes the heathen farther away from God, but is a spirit in whom we live as we live in the air we breath, in whose power alone, we think and act and choose, whose very children we are. And this God is made known most fully and clearly in Jesus Christ. Thus God commands all men to repent, and will judge them by the one whom He has sent and whom He has raised from the dead. The address ended abruptly. Paul had much more to say about Jesus, but he was not permitted. Some laughed him to scorn, others put him off politely; there were only a few who believed.

Paul left Athens disappointed at the result of his preaching there. He tried to put the gospel message in the language of philosophy. But he learned from his experience before the Areopagus, that this was not the most effective method of preaching, and when he went to Corinth, it was with the fixed resolve "not to know anything . . save Jesus Christ and Him crucified," 1 Cor. 2:2.

From Athens, Paul went to Corinth, the capital of the Roman Province of Achaia, situated on a narrow neck of land, with one harbor, Lechaeun, 1½ miles to the west on a deep gulf leading into the Adriatic Sea and another, Cenchreæ, 8½ miles distant on the Ægean Sea. The city was noted for its wealth and its wickedness.

There were many Jews in Corinth. Amongst these were Aquila and his wife Priscilla who had recently come from Rome, because of a decree of the emperor Claudius expelling the Jews from the imperial city. Very likely Paul met this couple first at the synagogue where he began to preach every Sabbath and where he made some converts. Because Aquila and Priscilla, like himself, were tent-makers, Paul lodged with them.

After Silas came to Corinth from Macedonia Paul carried on his preaching with even more energy than before, with the result that the fierce opposition of the Jews was roused against him. It was the story of Antioch in Pisidia, of Thessalonica, of Berea over again. But Paul did not withdraw from Corinth. He stood his ground and declared plainly to the opposing Jews that, in their rejection of his message, they were bringing their blood on their own heads. Withdrawing from the synagogue, he held his services in a near-by house. The conversion of Crispus, "the ruler of the synagogue," added to the bitterness of the Jews. Paul may have felt like leaving Corinth, but he was encouraged to remain by a vision from heaven, so he settled down for eighteen months. Again, as in Thessalonica, Paul was dragged by the Jews before the civil authorities—this time before Gallio—but with the result that Paul was set free and Sosthenes, the leader of the Jews and a ruler of the synagogue, was beaten instead of the apostle.

It was at Corinth that Paul wrote 1 and 2 Thessalonians. Timothy had brought to Paul the good news that the

Thessalonians had remained loyal to Christ in spite of bitter persecution. Paul would willingly have gone to Thessalonica to encourage them (1 Thess. 2:18), but instead he wrote the letter called First Thessalonians. In it he speaks of their steadfast endurance of trials and persecutions (ch. 1); he defends himself against the attacks of Jewish opponents (ch. 2:1-12); he has sharp things to say against Jewish persecutors (ch. 2:13-16); he declares his affectionate interest in the Thessalonians (ch. 2:17 to 3:13); and warns them against sins to which they might be tempted. But the most prominent subject of the letter is the second coming of Christ to judge the world (see ch. 4:13 to 5:11). 2 Thesalonians was written soon after the first letter, and its central feature is a warning against thinking that Christ's return is immediately at hand.

1 and 2 Corinthians were written to the church at Corinth some time after Paul had left that city.

1 Corinthians discusses: (1) Parties in the church, chs. 1-4. (2) Practical difficulties, such as the question about Christians going to law, the eating of food offered to idols, chs. 5-10. (3) Irregularities in the public services of the church, ch. 11. (4) Spiritual gifts, especially the gifts of "tongues," chs. 12-14. In the beautiful 13th chapter, Paul places love above all the other spiritual endowments. (5) The resurrection, ch. 15. In this great chapter Paul answers those amongst the Corinthians who accepted the resurrection of Christ, but not of believers. Paul shows that the one is involved in the other. (6) Various matters, including a collection for the Jerusalem Church, ch. 16.

"Perhaps," says Professor H. A. A. Kennedy,* referring to Second Corinthians, "none of the letters is so marvelous a reflection of the very heart of Paul as this. One emotion surges upon another. Every mood is visible here. His tenderness, his nobility, his sincerity, his incomparable spiritual experiences, his loyalty to Christ the Crucified—all glow from these pages as with letters of flame." Chs. 1-7 deal with Paul's relation to the Corinthians; chs. 8, 9 with the collection for the poor Christians at Jerusalem, while chs. 10-14 are occupied with Paul's self-defence.

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*Kennedy, The Books of the New Testament.

In estimating the teaching values of the materials before us in this lesson, we shall be guided by principles with which previous lessons have made us familiar:

Group I (up to 12). The youngest children should learn to regard the Bible as containing a message to them from their loving Heavenly Father. This attitude of mind toward God's Word may be produced by the telling of the story of the Bereans, Acts 17:10-12. Teachers of these little ones should also be constantly on the lookout for stories illustrating God's protecting care. Such a story is that of Paul's vision at Corinth, Acts 18:9-11. The result to be expected from the telling of this story is the deepening and enriching of the little ones' trust and love toward God.

A leading characteristic of the older pupils in this group is loyalty to a leader. They will, therefore, appreciate the story of the work of Paul and Silas in Thessalonica, if it is presented as an illustration of loyalty to the greatest of all leaders, even Jesus whom these missionaries proclaimed as king, Acts 17:7. Pupils of this age are peculiarly open to the appeal to give Jesus the loyalty of their young hearts. Another example of loyalty in the same story is that shown by Jason in his care of Paul and Silas.

Diligence in the performance of daily tasks is an important lesson for pupils of this age to learn. It may be taught them from the story of Paul's working at his trade of tent making on week days, that he might be able to preach the gospel on the Sabbath, Acts 18:1-4. The boys and girls will see from the example of the great apostle, that faithful work is a way of serving Christ. Again, this is the great memory age, and every boy and girl should memorize the Thirteenth of First Corinthians.

There is teaching material of the highest value for the pupils of *Group II* (13 to 17) in every incident of the narrative which begins with the departure of Paul from Philippi and his second return to Antioch. What great subjects for discussion fairly start out of every paragraph! The enemies of Paul and Silas at Thessalonica charged them with teaching that Jesus was a rival king to Cæsar. Is Jesus a king? What is His kingdom like? Ought I to belong to it? How may I gain admission into it? Such questions as these will provoke the liveliest discussion. Take the Berean incident; this suggests such questions as: What is God's Word? For what purpose was it given? Why should I study it? and the like. Or take such a question as this. Paul and Silas withdrew from danger at Thessalonica, but stood their ground in Corinth. How should I act in circumstances of danger? Coming to the two Epistles to the Thessalonians and those to the Corinthians, 1 Thess. 4:9-12 furnishes a lesson on right relationships with one's fellows; ch. 5:4-11, a lesson on self-control (compare 1 Cor. 9:24-27). From 1 Cor. 11:23-33 a lesson on the Lord's Supper may be taught. Or again, there are such wonderful passages as 2 Cor. 4:16-18; 5:1-10; 11-20; besides such great chapters as 1 Cor. 13 and 15.

The pupils of *Group III* (18 to 24) may be guided in an investigation of Paul's teaching at the various places to which we have followed him in this chapter. For example, in Thessalonica, we find him, in his synagogue ministry to the Jews and Jewish proselytes, proving that Jesus is the Messiah, while, as 1 Thess. 1:9, 10 suggests, when he turned to the Gentiles, he said nothing about the Messiahship, but laid the emphasis upon there being one living and true

God in contrast with the many false gods of heathenism and upon the resurrection and second coming of Jesus.

Suitable studies for *Group IV* (Adults) would be Paul's message to the Thessalonians (as learned from Acts and the two Epistles to the Thessalonians), the Athenians and to the Corinthians respectively; book studies of the four Epistles dealt with in this chapter; the doctrines taught in these Epistles; the problems discussed in them; etc., etc.

QUESTIONS ON THE LESSON

1. Give an account of Paul's visit to Thessalonica and Berea.
2. How did Paul try to commend the gospel to the Athenians, and with what success?
3. How did Paul support himself at Corinth?
4. Before what Roman ruler was he brought, and with what results?
5. What letters did Paul write at Corinth?

FOR FURTHER STUDY AND DISCUSSION

1. Show how the account of Paul's vision at Corinth (Acts 18:9-11) can be effectively used in classes of very young pupils.
2. How would you adapt a lesson on Paul in Corinth to the older pupils of Group I?
3. Plan for pupils of Group II a lesson on Christian courage based on materials found in the section of the Acts dealt with in this lesson.
4. Outline a discussion with pupils of Group III of Paul's teaching at Thessalonica and Berea, at Athens and at Corinth, bringing out points of similarity and difference.
5. Select a doctrine taught in some one of the Epistles mentioned in this lesson, and show how you would discuss it in an Adult Bible Class.

LESSON VI

ANTIOCH TO CÆSAREA

PAUL'S THIRD MISSIONARY JOURNEY

For some time Paul remained in Antioch, taking the rest which he must have so sorely needed. But the call to proclaim the gospel in new regions was ever in his ears, and it was not long before he set out on his Third Missionary Journey, bound this time for Ephesus, whither he had promised to return, if God should permit him to do so. He traveled by land with Timothy as his companion, Silas having left him. It was part of Paul's plan to revisit, on this journey, the churches in Galatia, and on the way, the travelers would pass the apostle's old home at Tarsus and the home of Timothy at Lystra.

But Luke interrupts his narrative of Paul's journey to tell about Apollos, a native of Alexandria, a Jew of great learning, who in the synagogue at Ephesus had made a powerful impression by his striking gifts as a speaker and an expounder of the scriptures. Paul's friends, Aquila and Priscilla, had heard this remarkable stranger, and were delighted to hear him use his great ability in proving to the Jews from the scriptures that Jesus was the Messiah. But there was something lacking in the eloquent preaching of Apollos. He knew "only the baptism of John," and was a stranger to the Spirit baptism which came upon the disciples at Pentecost. Aquila and Priscilla detected this lack, and taking Apollos home with them, they explained what it was to have the power of the Holy Spirit in the heart. The learned Alexandrian listened to their instruction, and entered into the possession of this new power. By and by he left Ephesus and went to Corinth, where he proved himself to be of great service, especially in arguing against the

Jews and proving the Messiahship of Jesus. This episode illustrates the place of the Spirit in the progress of the gospel, and shows how the gospel was winning the victory over Judaism.

The mission of Paul in Ephesus began in earnest with three months of reasoning and discussion with the Jews in the synagogue. At the end of that time so great was the hostility of his countrymen against his teaching, that he left the synagogue, and for two years carried on his work in the school or lecture room of one Tyrannus. One manuscript of the New Testament says that the hours of the daily discussion were from the fifth hour to the tenth, that is from 11 a. m. to 4 p. m. This would be after business hours in Ephesus and after Paul himself had finished for the day his labors as a tentmaker by which he supported himself (see Acts 20:34, 35). The discussions were attended by hearers from all parts of the Roman Province of Asia, so that the knowledge of the gospel spread throughout all that region. The words of Paul had the greater weight because of the miracles wrought by him in the healing of the sick and the casting out of evil spirits.

It was these miracles which attracted the attention of certain Jews, seven sons of a priest, who claimed magical powers, pretending, in particular, to be able to cast out demons. These men heard Paul use the name Jesus in his miracles, and they tried to drive out an evil spirit by using the sacred name, with the result, however, that the man possessed by the demon turned upon them in a mad frenzy, driving them out of the house, stripped of their clothes and wounded. This incident became widely known, with the result that many who were given to the study and practice of magic, brought their books to the value of ten thousand dollars and burned them in public. The outcome of all this was that, through the Lord's mighty power, the gospel kept growing and prevailing in its influence.

Meanwhile Paul had not been unmindful of the churches which he had founded on his previous tour, and desired to visit Macedonia and Achaia once more, and then, after a visit to Jerusalem, to set out for Rome, which was ever before his mind as the goal is before the gaze of the racer. His great ambition was to preach the gospel of Jesus Christ in that imperial city. Two of his helpers, Timothy and Erastus, were sent on in advance to pave the way for his coming, while he himself remained some time in Ephesus. About this time the apostle heard of troubles in the church at Corinth which caused him much anxiety and led to the writing of the two Epistles to the Corinthians. On top of these Corinthian troubles came the tumult in Ephesus which came near to terminating fatally for Paul.

After the dismissal of the crowd, Paul took leave of the disciples at Ephesus, and set out on his visit to Macedonia and Achaia, leaving Timothy (1 Tim. 1:3) in charge of affairs in Ephesus. Three months were spent in Achaia, and then the apostle started for Syria on his way to Jerusalem, going round by Macedonia, however, instead of taking the direct sea route, because of a Jewish plot against his life. The main incidents of this journey are: the seven days' stay at Troas; the interview with the Ephesian elders at Miletus; the stay at Tyre and the arrival at Cæsarea, whence, after some days, Paul went up to Jerusalem.

Arrived at Jerusalem, Paul was advised to take some step to remove the prejudices of the Jews against him. This he willingly did by associating himself with certain men who were performing a certain ceremonial purification required by the law of Moses. The Jews, however, made an attack upon him in the temple precincts which led at last to his arrest for safe keeping by the Roman officer in charge of the garrison kept in the Castle of Antonia and to his being sent to Cæsarea for trial before Felix, the Roman governor.

Three of Paul's epistles were addressed to the Province of Asia. These are Colossians, written to the church at Colossæ, an important town about 100 miles east of Ephesus; Philemon, a private note from Paul to Philemon, who seems to have been an influential Christian at Colossæ; and Ephesians. These Epistles were written some time after Paul's stay in Ephesus—the capital, as we have seen, of Asia—while Paul was a prisoner in Rome. The Epistle to the Philippians was written about the same time. These four Epistles may, consequently, be called the Imprisonment Epistles.

The teaching materials for the various groups may be indicated as follows:

Group I (up to 12). The interests and experiences of the youngest children of this group are, for the most part, limited to the home, with its family life, and the immediate neighborhood. We recognize, therefore, as material of teaching value to these pupils the beautiful little incident at Tyre (Acts 21:3-6), where the children appear with their parents in the company on the seashore bidding Paul farewell and kneeling down on the beach in prayer. This story may be used to give the family worship in the home a new meaning and sacredness to the little child. There is also the picture of Philemon's Christian household, in which Paul, now an old man, was loved, we may be sure, by the children as well as the older folk. This beautiful picture may be used to teach the lesson of love and respect to father and mother, grandfather and grandmother, etc.

For pupils a little older, there are the stories of Paul's encounter with the sons of Sceva, in which the power of Jesus working through His servant is vividly set forth; or the riot of Ephesus, a story full of the color and movement which pupils at this age so dearly love, and one illustrating the courage which they so deeply admire; of the raising of Eutychus from the dead by the power which Jesus had given to His servant Paul; of the attempts made at Tyre and Cæsarea to prevent Paul from going to Jerusalem, and the determination of the heroic apostle to press on in spite of all peril. Through their appreciation of strength and bravery, these pupils may be led to give Jesus, the Source of those qualities, the highest place in their hearts.

Group II (13 to 17). Every part of the Acts narrative is suitable for this group. There could hardly be a more attractive course of study for these pupils than to follow, step by step, the account of Paul's mission in Ephesus and his eventful journey from Achaia to Jerusalem. There are not a few passages, also, in the Imprisonment Epistles, which pupils of this age should study. For example, there is Eph., ch. 6, dealing with the duties of children and of servants and describing the Christian armor; the description of the life of those raised with Christ in Col. 3:1-4 and the beautiful picture of the Christian life in vs. 12-17 of the same chapter.

Group III (18 to 24). The young people of this group are fond of discussion and debate. Wherever Paul went he raised questions which caused sharp divisions of opinion and feeling. What these questions were, how they were discussed, and what the discussion led to—along such lines as these the pupils may be profitably guided. They will be interested in the great doctrines set forth in the epistles, such as the absolute lordship of Christ over the world, in Ephesians, and over the church, in Colossians, and in the practical teachings which each epistle contains. They will find in the exquisite little letter to Philemon, besides the raising of the question of slavery, one of the finest illustrations of Christian courtesy.

Group IV (Adults). For adults all sorts of questions and problems are raised for discussion in the Acts narrative. Some of these are: the conditions which Paul had to meet, and how he met them; his difficulties and how they were overcome; the reasons for his going to this place or that; the duties of leaders in the church; the change of the Jewish Sabbath into the Christian Lord's Day; the guidance of the Spirit; Paul's relation to the Jews since each of the two epistles, the Ephesians and the Colossians, has a doctrinal part and a practical part, they may be studied to find out what doctrines are taught and what duties are enjoined.

QUESTIONS ON THE LESSON

1. Relate the episode about Apollos, and explain its significance.
2. Give an account of Paul's conflict with the Jewish magicians at Ephesus and its results.
3. Tell about the riot at Ephesus.
4. Mention the chief incidents in Paul's journey from Ephesus to Jerusalem.
5. What led to Paul's arrest in the temple precincts?

FOR FURTHER STUDY AND DISCUSSION

1. How, from the scripture materials dealt with in this lesson, would you, in a class of twelve-year-olds, bring out the heroism of Paul?
2. Go carefully through the Epistles to the Ephesians and the Colossians, with a view to selecting suitable teaching material for a class in Group II.
3. Lay out, for a class in the same group, a course of study on Paul's journey from Ephesus to Jerusalem.
4. In the same Epistles make a list (1) of their great doctrines, (2) of their practical teachings, which might be taught to pupils of Group III.
5. Make an analysis of the contents of these Epistles for use in an Adult Bible Class.

LESSON VII

CÆSAREA TO ROME

PAUL'S THIRD MISSIONARY JOURNEY (Continued)

Five days after Paul's arrival in Cæsarea, he was brought before Felix, the Roman procurator of Judea, to answer the charges made by the Jews. The charges were presented by Tertullus, a hired advocate, probably a Roman. The result of the trial was that Paul was kept in custody by Felix for two years. At the end of that time, Felix was replaced by Festus. Soon after the arrival of Festus at Cæsarea Paul was placed on trial before him, but this trial was brought to an abrupt close by the apostle's appeal to Cæsar. While the governor was waiting an opportunity to send his prisoner to Rome, King Agrippa and his wife Bernice came on a visit to Cæsarea, and being told of Paul, expressed a desire to hear him. Luke's account of the apostle's address to Agrippa is one of the liveliest and most vivid in the whole narrative of the Acts.

It was a question of great importance which was to be settled by this trial of Paul—nothing less was at stake than the right to preach the gospel in the Roman empire. Felix, Festus, Agrippa—these had given no decision against Paul. It now remained to be seen what the emperor would decide in the case.

Paul was sent to Rome, with some other prisoners, in charge of a Roman centurion named Julius. He was accompanied by Luke and Aristarchus, who, Professor Ramsay says, must have gone as his slaves. This would secure for the apostle the kind attention of friends during the voyage and would, at the same time, enhance his importance in the eyes of the centurion.

The first part of the voyage, as far as Myra, a port to the southeast of Asia Minor in the Province of Lycia, was made in a ship of Adramyttium, a port in the Ægean sea, not far from Troas. The course lay to the east of Cyprus, until the coast of Asia Minor was reached, and then close along that coast westward to Myra. At Myra a change was made to a ship from Alexandria in Egypt, bound for Rome, laden doubtless, with grain, Egypt being one of the granaries of the ancient world. From Myra, the ship made its way with difficulty, owing doubtless to the westerly winds, to Cnidus, and then ran across to Crete. Sailing under the lee, that is, to the south of that island, the harbor of Fair Havens was at last reached.

By this time the dangerous season for navigation had arrived, and the centurion took counsel with the sailing master and the captain of the ship as to whether they should remain for the winter at Fair Havens or try to reach Phœnix, a better situated harbor farther west on the south coast of Crete. It is an indication of the position which Paul had won in the esteem of Julius, that he, although he was a prisoner, was summoned to take part in this conference. His advice was to stay where they were; but the centurion followed the opinion of the sailing master and captain, and a start was made for Phœnix. But as the ship was creeping along the coast, a terrific wind, called Euraquilo, came down from the mountains of Crete, and the ship was saved only by getting under the lee of the small island of Cauda, some 23 miles from Crete. The ship was undergirded, that is, strong cables were passed underneath it transversely to hold the timbers together. To avoid being driven in the great quicksands of the African coast called the Syrtes, the sail was lowered, just enough being left set to keep the ship's head to the wind, and so they drifted on. Next day the cargo was thrown overboard, and the day after, the furniture of the ship.

It was after many days had passed with no sight of the sun or stars, that Paul stood up and made the cheering announcement, on the authority of an angel who had appeared to him in the night, that the lives of all on board should be saved, only the ship being lost. This supernatural knowledge on the part of the apostle is an outstanding feature of Luke's narrative of the shipwreck.

For fourteen days the ship drifted on in the Adria, as the portion of the Mediterranean between Malta, Italy, Greece and Crete, was called. Then, at midnight, the sailors discovered that they were near some land and cast anchor for fear of being driven on a rocky coast. An attempt of the sailors to escape was frustrated by Paul.

When day was breaking, the apostle spoke to his fellow voyagers, begging them to take much needed food. At the same time, he spoke words of comfort and cheer. This scene, in which Paul stands forth as the leader of the company, inspiring them with fresh courage and hope, is another of the most striking features of the story

The next day saw the shipwrecked company all safe on the land, which they discovered to be the island of Melita or Malta. The first incident after the landing was Paul's adventure with the viper, which fastened on his hand as he was gathering sticks for a fire, but was shaken off, leaving him none the worse. The "barbarians," that is, the non-Greek inhabitants of the island, who concluded from the viper's attack that Paul was a murderer, were convinced by his shaking it off without harm, that he was a god. For three months the voyagers remained on Malta, and during that time Paul was not idle. He appears as a healer of bodily diseases, beginning with the cure of the father of Publius, the chief man of the island.

Luke's narrative leaves Paul in Rome at last, whither he had long desired to come. For two years he lived here in his own hired house, preaching the gospel to all who came to him. It was during these two years that Colossians, Philemon, Ephesians and Philippians were written. It is generally believed that, at the end of two years, Paul was set free, and spent some time in farther missionary activity before he was imprisoned for a second time, and at last, perhaps in A. D. 67, suffered martyrdom by beheading. The two Epistles to Timothy and the Epistles to Titus, known as the Pastoral Epistles, were written after the first imprisonment, Second Timothy being written, indeed, after the second arrest of the apostle, and when he was looking forward to death as near at hand.

A brief statement may here be given as to the purpose and contents of the remaining Pauline Epistles: Romans; the Pastoral Epistles and of the Epistles to the Hebrews.

I ROMANS

Paul wrote Romans in order to pave the way for his visit to Rome. With this in view he explains very fully the gospel which he preached as a missionary to the Gentiles and why it should appeal to Gentiles, like the Romans, as well as to Jews. The contents of the Epistle, which Luther calls "the real masterpiece of the New Testament," are:

1. *Doctrinal*, chs. 1:6 to 11:36. In this division there are three main topics, namely: (a) Justification (chs. 1 to 4); (b) Sanctification (chs. 5 to 8); (c) The rejection of the Jews, chs. 9 to 11.

2. *Practical*, chs. 12:1 to 15:13. Here we have: (a) Christian duty and service in general (chs. 12, 13); (b) the duty of "strong" Christians to the "weak," chs. 14:1 to 15:13.

3. *Personal:* (a) Introduction: Paul's attitude towards the Christians in Rome (ch. 1:1-15); (b) Epilogue: occasion

of writing and statement of plan (ch. 15:14-33); (c) Conclusion: personal greetings, brief warning, doxology, ch. 16.

II Pastoral Epistles

1. *First Timothy.* (1) Timothy is reminded of Paul's instruction regarding teachers of false doctrines, ch. 1:3-11, 18-20. In a parenthesis Paul gives thanks for his own calling, ch. 1:12-17. (2) General directions are given for public worship (ch. 2:1-8) and special regulations for the behavior of women in the church services, ch. 2:9-15. (3) Rules are laid down for the choice of office bearers, ch. 3:1-16. (4) Timothy is warned against the false teachers already mentioned (ch. 4:1-5) and exhorted as to his own character and conduct, chs. 4:6 to 5:16. The letter closes with a word to the rich and a final appeal to Timothy to be loyal.

2. *Second Timothy.* (1) Timothy, for whose faith Paul gives thanks, is urged to be loyal to the gospel and hand it on to others, in spite of sufferings, chs. 1:1 to 2:13. (2) Members of the church must be warned against false teachers, ch. 2:14-26. (3) The rapid growth of false doctrine, accompanied by lax morals is predicted, and Timothy is again exhorted to be faithful to the preaching of the Word, especially in view of the apostle's approaching death, chs. 3:1 to 4:8. (4) Personal message emphasizes Paul's loneliness, ch. 4:9-22.

3. *Titus.* (1) Salvation, ch. 1:1-4. (2) The qualifications of officers bearers in the church, (ch. 1:5-9) who must be carefully selected in view of the numerous false teachers, ch. 1:10-16. (3) Titus must insist on a Christian character in the aged men and women, the young people and the slaves, taking care to set a good example himself, ch. 2:1-5. (4) Christians as redeemed through the mercy of God in

Christ, must be Christlike in their civil and social relations, ch. 3:1-8. (5) Warning against heretics, ch. 3:9-11. (6) Some personal references, ch. 3:12-15.

III HEBREWS

There is no good reason to suppose that Paul was the writer of this Epistle, but there is no general agreement as to who wrote it, or as to the persons addressed in it except that these were Christians of Jewish origin.

The purpose of the Epistle was to warn a group of discouraged Jewish Christians against falling back into Judaism. To revive the faith and courage of his readers, the writer shows that Christianity is the final religion, superior to that of the Old Testament as the substance is to the shadow. The superiority and finality of the Christian faith are brought out in a series of contrasts: 1. The angels as heads of this world with Jesus as the head of the world to come, chs. 1, 2. 2. Jesus as Son over God's house with Moses only a servant in it, ch. 3:1 to 4:13. 3. The Priesthood of Jesus with that of the Mosaic Law, chs. 4:14 to 10:18. Throughout the series of contrasts there are many exhortations, which reach a climax in chs. 10:19 to 12:29, which contain an elaborate appeal to use rightly the privileges of the new faith. Ch. 13 is made up of various admonitions and a few personal references.

Turning to the teaching values of the scripture material dealt with in this lesson: In *Group I* (up to 12), for classes of the youngest children, the story of Paul's voyage and shipwreck in Acts 27:1-44 will be eagerly seized upon. The starting point for the use of this story is the experience familiar to the pupils, of being afraid. They all know what danger and fear are. Now, here is a story of a man who was in great danger. Was he afraid? When the story has been told in such a way as to bring out vividly the dangers of the voyage and Paul's freedom from fear, the pupils will be ready for the question: How was Paul kept from being afraid? When it has been shown that he was free from fear because God was taking care of him, the pupils will be ready for the lesson, that, when they are in danger, the same God will take care of them. Such a lesson should help to keep them from being afraid, and help them to understand the meaning of the Memory Verse attached to the story of the shipwreck in the Graded Lessons (Primary: Third Year, Lesson 38). Or, if it is desired to give another turn to the story, the lesson for the little ones may be drawn from Paul's helpfulness both during the storm on shipboard and on the island of Melita.

With the older scholars of the group, the same story may be used, but here the emphasis will be different. It will be remembered that the appeal of the heroic is strong at this age. The story must, therefore, be told in such a way as to bring out Paul's heroism. He must be made to stand out as a brave, strong, masterful personality, by far the greatest man in all that company of voyagers. The pupils should be helped to see the secret of Paul's courage in the fact that he was a servant of God, whose power was back of all that His servant did. The point to be aimed at is that the pupils shall realize that they, too, may become heroes if they will give themselves to God and His service.

The teaching values of the story of Paul's voyage and shipwreck have been shown for the little ones and the boys and girls in Group I. Different from either of these is its teaching value for the pupils of *Group II* (13 to 17). The story should be presented to this group, in its relation to Paul's life as a whole. In this way the interest of this age in biography will be met. The pupils should be led to see what kind of man Paul showed himself. What were the inner springs of his conduct? They must be helped to think and feel and hope and desire along with Paul, as well as see and admire his outward actions. In this way the great apostle's spirit will be reproduced in them, or rather the spirit of the Master which was seen in all that Paul did, will enter into the hearts and lives of the pupils.

The teaching aim with pupils of *Group III* (18 to 24) has been well stated by Professor Weigle. "It is (a) to meet the doubts and intellectual difficulties which are often characteristic of later adolescence; (b) to help the pupil clear up his moral and religious conceptions and formulate his beliefs; (c) to train for definite and specific service." A careful reading of the Epistles analyzed in this lesson, with this threefold aim definitely in view will suggest abundant material for use in accomplishing it.

Book studies of the Epistles dealt with in this lesson are suggested for *Group IV* (Adults).

QUESTIONS ON THE LESSON

1. What charges were made againt Paul before Felix, and what was the result of the trial?
2. Why were the trials of Paul before Felix, Festus and Agrippa of so great importance?
3. Trace Paul's voyage from Cæsarea to Melita.
4. What were the chief incidents of the three months' stay at Melita?
5. Make a list of Paul's Epistles which are connected with Rome.

FOR FURTHER STUDY AND DISCUSSION

1. What lesson for the little ones might be drawn from Paul's conduct during the voyage from Cæsarea to Melita and after the landing on that island?
2. Discuss instances of Paul's heroism during the journey from Cæsarea to Rome which might form suitable lessons for pupils of 11 or 12.
3. Select suitable themes of lessons for Group II from the Epistles dealt with in this lesson.
4. How would you bring out the significance of Paul's trials at Cæsarea in a class of Group III?
5. Make a plan for the study of Romans in an Adult Bible Class.

LESSON VIII

THE GENERAL OR CATHOLIC EPISTLES

1. *The General Epistles*—There are seven epistles or letters in the New Testament which are called "Catholic" or "General," namely: James; 1 and 2 Peter; 1, 2 and 3 John; Jude. These epistles are so called because some of them are addressed to Christians in general (hence the title "General") and not, like Paul's Epistles, to particular churches. 2 and 3 John are included in the group merely as a matter of convenience, as they are not "general," but addressed to persons or individual churches.

2. *The Writers*—The Catholic Epistles were written respectively by James, the Lord's brother, the apostles Peter and John, and Jude, who, like James, was a brother of Jesus. Some particulars regarding these writers will be given below in connection with the treatment of the separate epistles.

3. *The Dispersion*—The Epistle of James is addressed to "the twelve tribes which are of the Dispersion" (James 1:1, Rev. Ver.), and the First Epistle of Peter to the "sojourners of the Dispersion," 1 Peter 1:1 (Rev. Ver.) The Dispersion was the name given to the Jewish communities outside Palestine. The Dispersion may be said to have begun with the Babylonian Exile. Nebuchadnezzar transplanted to Babylon probably 50,000 of the choicest of the Jewish population (see 2 Ki. 24:12-16; 25:11; Jer. 52:15), and Jewish communities were formed in Babylonia at many points. Only a few of these Babylonian Jews returned to Palestine. They maintained the Jewish communities in Babylonia till about A. D. 1000. Similar communities were formed in Egypt about B. C. 600. Other migrations

followed, until, in the reign of the Roman emperor Caligula (A. D. 37-41), the number of Jews in Egypt was reckoned at a million. In the first century B. C. Jews had spread throughout Syria, and were found in Greece and Rome, in the most important centres about the Mediterranean and had also penetrated to Arabia.

The Dispersion, for the most part, were loyal to the religion of their home land. Jews in all parts of the world paid the annual half shekel tax for the support of the Temple at Jerusalem, and, at the great Jewish feasts, made pilgrimages to the holy city. They soon lost the use of the Hebrew language, and had a Greek translation of the Old Testament—the Septuagint—made for their use. The Jews of the Dispersion, through contact with the Gentile world, came to have a broader outlook and a wider thought than their Palestinian brethren, and they conceived the idea of winning the world to Judaism.

4. *The Epistle of James*—The Epistle of James is the first of the General Epistles. It was written, as we have seen, by James the Lord's brother (see Matt. 13:55; Mark 6:3; Gal. 1:19) and was addressed to "the twelve tribes of the Dispersion," that is, to Jewish Christians throughout the world. Like the rest of the Lord's brethren, James did not believe on Him while He lived on earth, but was won to faith by a special manifestation of the risen Lord, 1 Cor. 15:7. He rose to a high place amongst the early Christians, becoming head of the church in Jerusalem (see Gal. 1:18, 19; 2:1-10; Acts 15:4-34; 21:18, 19.) Though he was a leader in the Christian church, however, James continued to be a strict Jew to the end of his life. This fact accounts for the tone of the Epistle, which is Judaic throughout. It represents Christianity as something added to the old Jewish religion, rather than a force changing its whole character.

The state of things which the writer saw among the Jewish Christians was sad enough. Worldly greed and pride of life and selfish cruelty begotten of greed everywhere abounded, ch. 4:1 to 5:9. The distinction between the rich and the poor had found its way into the church, so that rich proselytes were eagerly sought after (ch. 2:2), while the poor were regarded with heartless contempt.

James traced all these evils back to an empty profession of faith (ch. 2:14), which brought forth no fruit of good works. The epistle rings with denunciation of the vices which had crept into the church. It presents Christianity as the fulfilment of the law by moral conduct. It is by looking into the perfect law of liberty and continuing therein by manfully enduring temptation, that the people of God are to be made perfect and win the crown of life. The faith that is genuine must show itself in a holy and loving life, chs. 3:13; 1:26, 27. The Christian must strive toward the goal of a perfect character, chs. 1:4; 3:2. The writer's main interest lies in ethics. The conditions of the heathen world made it necessary to insist on a consistent life.

5. *The Epistles of Peter*—First Peter is addressed to "sojourners of the Dispersion" (1 Peter 1:1, Rev. Ver.) in certain Roman Provinces which are named in the address. But this does not mean that the Epistle was, like the Epistle of James, written specially for Jewish Christians. The prevailing element in the churches to whom Peter wrote, was, as the body of the epistle shows, Gentile, "and the words of ch. 1:1 are to be taken figuratively of the sojourn of the Christian as a resident alien on earth, absent from his heavenly fatherland" (Falconer, in Hastings' Dictionary of the Bible, page 715). See chs. 2:9, 10; 4:1-4. The Christians in these churches were suffering severely from persecution, and, as a result, were in danger of falling back into their old heathen life. The apostle writes to them

cheerfully and hopefully, reminding them of their great salvation, purchased at no less a price than the life of Jesus Christ, a lamb without blemish, who not only died but rose again, whose example in the patient endurance of suffering they should imitate and whose triumph they will surely share. They are, therefore, to be blameless in all the relationships of life, trusting confidently in God's sufficient grace and, by their good lives, commending the gospel to others, while they commit themselves in well-doing to a faithful Creator, ch. 4:19. The Epistle takes its stand firmly on the great gospel facts of Jesus' life, death and resurrection, and pictures the rich, joyous, hopeful Christian life which springs from a conviction of their reality.

Second Peter is "a loud appeal for godly living and faith in the affirmations of the gospel." Its readers—to whom it was first addressed we do not know—are warned against false teachers, who would lead them into the deadly error that, since salvation is of free grace, they are under no obligation to obey the laws of morality and who scoff at the idea that the day of the Lord's coming is near at hand. So wicked are these teachers that they are compared to the worst sinners of the Old Testament. Some of the great teachings of the Epistle are: (1) Salvation through Jesus Christ is impossible apart from the practice of virtue, ch. 1:5-11. (2) In Jesus Christ there is power for godly living in the present (ch. 1:2-4), and He is sure to return as Judge, ch. 3:10-13. (3) The abominable character and certain doom of the false teachers, ch. 3. (4) The delay in the Lord's return should be used for repentance, ch. 3:8, 9.

6. *The Epistles of John*—The three Epistles of John introduce us to a sect in the early church known as Docetists, that is, "Seemists." These people started with the idea widely prevalent in the ancient world, that matter is evil in itself, and that therefore God, who is holy, could have no

direct contact with matter. This view was held by some Christians, who, at the same time, believed that Jesus was the Divine Messiah. How, they asked, could the Messiah, the Son of God, who possessed a Divine nature, completely removed from matter, have lived under human limitations and suffered a shameful and agonizing death? The answer of the Docetists was that Christ's body was not a real, but only a seeming, body, that he did not really suffer and die on the cross, but only seemed to do so. John, in his epistles, combats this view, declaring roundly (1 John 4:2, 3; 2 John 7) that to deny that Christ came in the flesh is a mark of antichrist.

Of the three Epistles, the first is the chief; the two shorter ones echo and enforce its teaching. First John is closely related to the Fourth Gospel. Bishop Westcott says: "The theme of the Epistle is Christ is Jesus; the theme of the Gospel is Jesus is the Christ." In other words, the epistle is concerned to show that the Divine Messiah had a real human nature, the Gospel to show that the human Jesus is the Divine Messiah. But John's purpose includes more than the refutation of false teaching; he seeks to bring home to Christians the full meaning of a true belief in Christ. Such a belief involves fellowship with God. The character of this fellowship is determined by the character of God. Those who would walk with God, must be like Him. The apostle therefore, after a brief introduction (ch. 1:1-4) sets forth the divine character under two heads: I. GOD IS LIGHT, chs. 1:5 to 2:29. II. GOD IS RIGHTEOUS LOVE, chs. 3:1 to 5:12. The Conclusion (ch. 5:13-21) points the way to the assured enjoyment of eternal life.

7. *The Epistle of Jude*, written by Jude the brother of James, the author of the Epistle of James, is an earnest warning and appeal, clothed in vivid and picturesque language, addressed to a church or circle of churches, into

which false teachers had come, misrepresenting the doctrine of salvation through free grace as doing away with the obligation to pure lives.

The teacher of the youngest children in *Group I* (up to 12), will not expect to find very much teaching material suited to his specific purpose in the epistles just examined. Yet they are not entirely barren of such material. In James there is the metaphor of the horses' bridles, the ship's rudder and the fountain, by which the duty of controlling the tongue is illustrated and enforced (see ch. 3:1-12). Even the little children will scarcely fail to be touched by the beautiful picture of Christ's patience in 1 Peter 2:21-24, and they will delight in hearing about the Shepherd of ch. 2:25. It is worthy of note that a sentence which has been, perhaps more frequently than any other, used as a Golden Text for the little ones is found in 1 Peter 5:7, "He careth for you." In almost every part of John's First Epistle may be found a message for the little ones about God's love to them and His purpose that they should love Him and love others.

For the older children of the Group there is no lack of suitable material. In James there are, for example, the teaching of ch. 1:12-15 about temptation, the contrast between mere hearers and actual doers of the word in ch. 1:22-27, and the condemnation of making distinctions between the rich and the poor, ch. 2:1-9. For these pupils, as for the little children, First John is a rich treasure house, and they may even be led to appreciate the uncompromising demand for righteousness and the unsparing condemnation of evil-doing of 2 Peter and Jude.

It is, however, with pupils of the later groups that the teaching materials in the epistles under consideration can be used to the fullest advantage. Any class of boys or girls belonging to *Group II* (13 to 17) will delight in a study of James, with its discussion of the dangers of speech, of riches, of strife and of worldliness and the value of true faith, prayer and wisdom. It has been well said that this "epistle is essentially 'pragmatic,' that is, it insists that the value of belief lies 'in value for conduct.'" And problems of conduct are just those with which the minds of pupils at this age are full.

First Peter offers to this group of pupils its description of the glorious salvation purchased for believers by the sacrifice of Jesus Christ and shows how that salvation works itself out in right conduct in all the relationships of life and especially in the patient endurance of suffering. This epistle sets forth the Christian life, in its rich fulness, as one of self-control, brotherly love, hospitality and spiritual gifts.

Instances of teaching from First John suitable for this group are: sin and its remedy (chs. 1:6 to 2:1); the life of obedience (ch. 2:7-17); true sonship of God manifested in brotherly love, and the like. From John's minor epistles, as from the longer one, may be derived lessons of love, obedience.

Teachers whose pupils belong to *Group III* (18-24) will find in the General Epistles a particularly inviting and fruitful field.

Take, for example, the Epistle of James. There is the question of the type of Christianity which it represents, which, as we have seen, is distinctly Judaic. Illustrations of this characteristic may be given, and over against these may be set forth any features which are peculiarly Christian. Another question is the relation of James to Paul, and especially of the apparent opposition between the two with regard to faith and works. Points of similarity between the Epistle and the Gospels may be sought out. If the class wishes to turn its attention to sociological discussion, ch. 2:1-9 raises many questions about riches and poverty, while ch. 5:1-5 bristles with points of application to the modern conflict between capital and labor.

A careful book study of each of the epistles will be full of interest and profit for *Group IV* (Adults). Special subjects for discussion—mentioned almost at random are: the place of prayer in the curing of sickness, the problem of suffering for well-doing, the connection between free grace and holy living, the influence which the thought of Christ's second coming should have upon conduct, the true view of the person of Christ, etc., etc.

QUESTIONS ON THE LESSON

1. Explain the title "General Epistles."
2. Give an account of the "Dispersion."
3. Describe the Epistle of James as fully as possible.
4. What was the chief purpose of: (a) First Peter; (b) Second Peter?
5. What false teaching does John combat in his Epistles? How does he set forth the character of God?

FOR FURTHER STUDY AND DISCUSSION

1. What teaching material, if any, for little children, do the General Epistles contain?
2. Plan a lesson for twelve-year-olds on James' contrast (James 1:22-27) between mere hearers and actual doers of the word.
3. Make a list of problems of conduct from the Epistle of James for discussion in a class of Group II.
4. How would you discuss with a class of Group III the relation between Paul and James?
5. State carefully the teaching in the General Epistles on the problem of suffering.

LESSON IX

THE REVELATION

I THE APOCALYPSE—The Greek title of this book is the equivalent of our word apocalypse (literally, "unveiling"). Apocalypse was the name given to a special kind of literature which sprang up amongst the Jews after the cessation of Old Testament prophecy. To understand the Christian Apocalypse, therefore, we must know something of the Jewish apocalypses to which it is akin. The apocalyptic literature of the Jews appeared under the influence of foreign oppression. "At each critical period of their country's history, and when the people were becoming hopeless, the Apocalyptists sought to revive their courage by assuring them of the speedy approach of the Messiah, and his overthrow of all their oppressors" (Dr. Marcus Dods). This is the first mark of an apocalypse, that it presupposes that the people of God are undergoing distress and persecution from which they are in sore need of deliverance. A second mark is, that the apocalyptic writer, because it would be dangerous to do so, cannot describe the oppressors of his people explicitly and by name, nor can he speak in plain terms of the precise way in which their deliverance is to be affected. He must express himself by means of symbols and visions.

The Revelation of John belongs to this branch of literature. It is worthy of note that, as the visions of Ezekiel and Daniel show, the transition from prophecy, with its plain references to definite historical events and person was at least begun in the Old Testament itself. The Book of Revelation is closely related, in its method and structure, to the two Old Testament books just mentioned.

II THE CONTENTS OF THE REVELATION—A convenient conspectus of the contents of the Revelation is adapted from Farrar:

1. The Prologue. Ch. 1:1-8.
2. The Letters to the Seven Churches of Asia. Chs. 1:9 to 3:22.
3. The Seven Seals. Chs. 4 to 7.
4. The Seven Trumpets. Chs. 8 to 11.
5. The Seven Mystic Figures—the Sunclothed Woman; the Red Dragon; the Man-child; the Wild Beast from the Sea; the Wild Beast from the Land; the Lamb on Mount Sion; the Son of Man on the Cloud. Chs. 12 to 14.
6. The Seven Bowls. Chs. 15, 16.
7. The Doom of the Foes of Christ. Chs. 17 to 20.
8. The Blessed Consummation. Chs. 21:1 to 22:7.
9. The Epilogue. Ch. 22:8-21.

III THE PLACE OF THE REVELATION IN THE NEW TESTAMENT—A book like the Revelation was needed to complete the New Testament. In the four Gospels we see the beginnings of the kingdom of God. They tell us of the coming of the King, of His life and death and rising again, of His commission to His followers to preach the gospel of the kingdom throughout the whole world. The Acts and the Epistles show us the kingdom spreading from heart to heart, from country to country, from one people to another, until it became coterminous with the boundaries of the then known world. The Revelation rounds out the picture of the kingdom by describing its final triumph and its glorious consummation It cheers and comforts and inspires every Christian worker, be his sphere never so humble, with the assurance that his toil and patience will have some share in bringing about the time when "the kingdom of the world" shall have become "the kingdom of our Lord, and of His Christ."

IV THE WORSHIP OF THE ROMAN EMPEROR—From the time of the Emperor Augustus (B. C. 27 to A. D. 14), the worship of the emperor had prevailed in some parts of the empire. Under Augustus and his immediate successors this homage had not been very strictly exacted, but as time went on it came to be insisted upon as a test of loyalty to the reigning emperor. Emperor worship was easy enough for most Oriental peoples. It meant merely the addition of one more god to the many whom they already worshipped. But it was very different with the Christians. They could not acknowledge the emperor as divine without denying their faith.

It was in the churches of Asia Minor that the question of emperor worship first became acute. It came home to the Christians in a great variety of forms. The name and likeness of the emperor appeared on many of the coins which they used. There was a regular priesthood charged with the maintenance of this worship. Legal documents—contracts, wills, leases, and the like—were attested with an oath by the fortune of the emperor. Did one refuse to make the sworn endorsement in the usual form, he was at once involved in suspicion and exposed to the charge of disloyalty to the Imperial Government.

Thus the Christians found in the Empire, not their friendly protector safeguarding them in the exercise of their religion, but their bitter and relentless foe, demanding from them a worship which they could not give. The church and the empire were fundamentally and irreconcilably opposed. Rome became the great enemy, the cruel persecutor of the church, "drunken with the blood of saints."

V THE PURPOSE OF THE REVELATION—The immediate purpose of the Revelation was to strengthen and encourage the faith of the Christians during this time of persecution.

VI. The Permanent Religious Value of the Revelation—Besides the immediate purpose which it was designed to serve, the Revelation has an immense permanent religious value:

1. *It exalts the Person of Christ*—One of the most striking features in the Revelation is the recognition throughout of the divine glory of Christ. In the eyes of the writer He indeed is the true author of the book. He is its centre, and at every point is seen exalted in supreme authority over human affairs. He is "Lord of lords, and King of kings," chs. 17:14; 19:16. He existed before the creation, and is Himself the principle from which all creation issues, ch. 3:14. He is the absolutely Living One (ch. 1:18), who can say as only God can say: "I am the first and the last" (see Isa. 44:6). He is the one who can open the book closed with seven seals, and unfold the history of human destiny, trace the course of the final conflict with good and evil and speak with authority of the final judgment. In His hands are the keys of death and the grave. He searches the hearts of men. He shares in the divine honor paid to God. Even the angels join in worshiping God and the Lamb, ch. 5:11. It has been well said that for John, "the Jesus whom he had 'known in the flesh,' is lost in the glory of the exalted Lord."

2. *The redeeming work of Christ* is one of the dominant ideas in the book. John has constantly before his mind, as he writes, Christ's sacrifice of Himself by which He became the world's Redeemer. This appears in the frequent use of "the Lamb" as a title of Christ. And this title is used, not merely as describing purity and gentleness of character, but with special reference to sacrifice. In ch. 7:14 we read: "These are they which . . . have washed their robes, and made them white in the blood of the Lamb." In the "new song" which "the four living creatures and the

four and twenty elders" sing to the Lamb (ch. 5:9), they exclaim: "Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a nation of priests." It is said of Christ that He "loveth us, and loosed (or washed) us from our sins by His blood." He appears as a Lamb in the midst of the heavenly host (ch. 14:1); It is "the Lamb's book of life" (ch. 21:27) which contains the names of the redeemed, and the Lamb is alike the temple and the light of the holy city, ch. 21:22. "It may be doubted, whether even in the New Testament there is a phrase which leads more directly to the heart of the atonement than the description of our Lord as 'the Lamb that hath been slain from the foundation of the world,'" ch. 13:8.

3. The Revelation describes, as no other book does, *the glory of the ascended Lord.* The mighty Conqueror, the omnipotent Ruler, who appears to the seer on the lonely island of Patmos, is never lost sight of. The whole Apocalypse, viewed in one aspect, is but a picture of his signal victories over His and His people's foes, His triumphant procession to the throne of His eternal glory and His blessed rule over the host of the redeemed. Such a picture of the Almighty Saviour belongs not to the first centuries alone, but to all the centuries. Christ still lives and rules. He is still subduing His enemies under His feet. He is still bringing His people to the kingdom of His glory.

4. As a piece of imaginative writing the Revelation. *is fitted to stir the emotion and the faith of the Christian* Professor Shailer Matthews writes: "The passages descriptive of the Messianic Kingdom are so exquisite, its religious teaching so impressive, as to make it of lasting value to the devotional life." It is significant that many of the scripture passages, which are oftenest read and lie closest

to the heart of the Christian are from the Revelation. Not to mention the vision of the Prologue, the Seven Letters and the description of the heavenly city, there are such passages as the vision of the glory of the Creator in ch. 4 and of the Redeemer in ch. 5; of the redeemed in ch. 7; the hallelujah songs of the great multitude in heaven and the announcement of the bride in ch. 19:1-10; and the magnificent description of the last judgment in ch. 20:11-15.

5. The book throughout insists upon the absolute justice of God, and steadfastly points to the ultimate triumph of good over evil.

6. The letters to the Seven Churches supply standards of conduct and self-sacrificing service to all classes of Christians.

7. Its pictures of the New Jerusalem and its insistence upon moral qualifications in the citizens of the Messianic Kingdom are in themselves noble incentives to right living.

8. Life in heaven is pictured, not only as free from sorrow and pain, but as free, joyful service of the Lord who rules over heaven and is the way by which it is reached.

VII TEACHING VALUES—Teachers of pupils belonging to *Group I* (up to 12) will naturally turn, for their special teaching material, to the more picturesque portions in the Revelation. For the youngest children, such passages will be chosen as the appearance of Jesus to John in Patmos (ch. 1); the beautiful vision of the redeemed in ch. 7; and the description of the heavenly city in chs. 21 and 22.

Pupils in the upper years of this group, in addition to these passages, may be introduced to the visions in chs. 4 and 5 respectively of the glory of the Creator and of the Redeemer; the hallelujahs in heaven and the announcement of the bride (ch. 19:1-10); and the vision of the victorious Christ in ch. 19:11-16.

A skilful teacher will without difficulty find some useful lessons for scholars of this age in the visions which picture the tremendous conflict between good and evil. The best use the teacher of the younger children can make of the wonderful, splendid, mysterious visions of Revelation is to let them make their own impression on the childish mind, without too much explanation or application.

Pupils of *Group II* (13 to 17) should be helped to understand the main purpose for which the Revelation, and how its various parts are fitted to serve that purpose. They should become acquainted, in at least a general way, with the contents and structure of the book, and with the great passages such as those referred to under the section of this lesson headed The Permanent Religious Value of the Revelation. The Letters to the Seven Churches, with their application to the life of to-day, will form a fascinating study for this Group, and with pupils of this critical period of life decisions, the teacher will dwell much on the conflict between good and evil portrayed in the Apocalypse with its appeal to the pupils to take sides with Christ and His church.

With pupils of *Group III* (18 to 24) and *Group IV* (Adults) a systematic study of the Revelation may be entered upon. The circumstances of the church which led to its being written, what an apocalypse is and why this literary form was chosen, the structure and contents of the book, its relation to the other books of the New Testament—these are some of the preliminary questions to be discussed. After this, the book should be taken up, part by part, with a view of discovering what its meaning was for its original readers and what its present day message is.

QUESTIONS ON THE LESSON

1. Explain clearly what is meant by an apocalypse.
2. Show how the Revelation completes the New Testament.
3. How were the early Christians affected by the prevailing emperor worship?
4. What was the immediate purpose of the Revelation?
5. What is the permanent religious value of the book?

FOR FURTHER STUDY AND DISCUSSION

1. Select from the Revelation passages suitable for teaching material in classes of the little ones, and indicate how you would treat each passage so selected.
2. What use can be made of the visions of the Revelation in classes of eleven or twelve-year-olds?
3. How would you teach the Letters to the Seven Churches in classes of Group II?
4. How may the teaching materials in the Revelation be used in leading pupils of Group II to right life decisions?
5. How would you deal with Revelation in classes of Groups III and IV?

LESSON X

CHRISTIAN LIFE IN NEW TESTAMENT TIMES

Says an ancient writer, referring to the early Christians: "They are in the flesh, yet live not after the flesh. Their life is spent on earth, but their citizenship is in heaven. They love all men, and are persecuted by all. They are ignored and condemned; put to death—and made alive. They are dishonored, and in their dishonor glorified. They are reviled—and bless; outraged—and honor men. Doing good, they are punished as evildoers; when punished they rejoice as being made alive."

The purpose of this closing lesson is to set forth the life of the first Christians, so different from that of the heathen, and the influence of their new faith in the world about them.

I. THE INNER LIFE OF NEW TESTAMENT CHRISTIANS

The early converts to Christianity were marked, as we see from the narrative of the Acts and from numerous passages in the Epistles, by *intense faith and love toward Jesus Christ.* They had heard from the apostles the wonderful story of the Saviour's life and death, and had accepted Him, with ardent devotion, not only as their Redeemer, but as the Lord of their lives. Those first preachers of the new faith were men whose hearts were aflame with utter consecration to Jesus, whose wonderful words they had heard and whose mighty deeds they had witnessed, and whom they knew and loved as the crucified and risen Lord, and from these the new converts caught the sacred fire. There was no time, as Professor E. F. Scott, points out, in his suggestive and stimulating book*,

*Scott, The Beginnings of the Church.

The Beginnings of the Church, when the church did not know Jesus as Lord. "God," said Peter, in his Pentecost address, "hath made Him both Lord and Christ." Paul habitually speaks of Him as "the Lord" or "the Lord Jesus." "The confession which marked out the Christian believer, and which in all probability was solemnly uttered in the rite of baptism, was embodied in the words, 'Jesus is Lord'." (Scott). This was the relation between Jesus and His followers. He was their Lord, and they were His servants, nay His "bondslaves," serving, not in any slavish spirit, but with the complete self-surrender to Him whom they had enthroned in their adoring hearts.

Along with intense faith and love toward Jesus, there was found in the hearts of those earliest Christians, *a firm belief in the speedy coming of God's kingdom.* To them Jesus was the Messiah, this being proved, beyond question, by His resurrection from the dead. It is impossible to read the New Testament attentively without seeing how large a place the expectation of the coming of the kingdom had in the hearts of the early Christians. The early chapters of the Acts show that the Messiahship of Jesus was the burden in much of the preaching of New Testament times. The lives of Christians in those days were dominated by this expectation of the Messiah's speedy return to establish His kingdom.

This expectation, no doubt, accounts for the comparative indifference which many showed to the things of the world. It is easy to see how people who expected so great a change so soon, would count poverty neither a hardship nor a disgrace and would be indifferent to the comforts and luxuries of life. It seems probable that some even neglected their common occupations, spending their time too exclusively in prayer and praise and conversation about the future.

Paul found it needful to warn the Thessalonians against such an attitude and spirit. (See 2 Thess. 2:1, 2.)

A third feature which marked the Christians of those days was *a consciousness of the indwelling presence of the Holy Spirit.* "Though they mingled so freely with their unconverted countrymen, and had so much in common with them, they really lived in another world, under the direct influence and guidance, as they believed, of the Spirit of God."

The Acts opens with the story of the outpouring of the Spirit on the Day of Pentecost and the power to speak with tongues which, as a result, came upon the whole company of the disciples. While it is true that the experiences of Pentecost were, in large part, exceptional and temporary, the divine energy which descended upon the church on that day continued to pulsate through its life.

The power and boldness of Peter in proclaiming the word of God before the Sanhedrin is attributed (Acts 4:8) to his being "filled with the Holy Spirit." At the gathering for prayer when Peter and John had been released from imprisonment, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost," Acts 4:31.

It was men "full of the Holy Spirit" (Acts 6:3) who were chosen to manage the alms of the church at Jerusalem, and Stephen, one of those chosen, is expressly said (Acts 6:5) to have been "full of faith and of the Holy Ghost." The same is said of Barnabas in Acts 11:24.

Paul teaches in First Corinthians that the gifts possessed by each one of the members of the church are bestowed by the Holy Spirit. "The individual possessors of the gifts are so many instruments of a common spirit. They are like parts of the body which interact spontaneously with each other and direct their varied activities to the same end, in virtue of the one principle of life, controlling the body as a whole."

II THE CHRISTIAN BROTHERHOOD

Not only did the members of the infant church realize that they were fellow disciples of a common Master and fellow believers in a common faith; they realized also that they were, in the fullest sense, brethren. The tie which united them as Christians, was stronger by far than their family or social ties.

In the early chapters of the Acts we have several illustrations of how this sense of brotherhood manifested itself. There is the "communism" practised in the church at Jerusalem (Acts 2:44, 45; 4:32, 34, 35) in which the claims of the Christian community were held superior to those of the individual and each individual used his means for helping his more needy brethren. The feeling of brotherhood also found free play in the daily intercourse of Christians with one another, in which their new beliefs and hopes would largely furnish the topics of conversation, and in their gatherings for worship from house to house. Perhaps more clearly than in any other way the feeling of brotherhood expressed itself in the breaking of bread referred to in Acts 2:42, 46, "breaking of bread" being, as we have seen (p. 94), a description of the Lord's Supper.

Later on in New Testament times, we find Paul appealing to this same feeling of brotherhood to secure contributions from the Gentile churches for the relief of the Christians in Jerusalem (see 1 Cor. 16:1-3; 2 Cor., ch. 9). "The idea of brotherhood . . . was involved in the very nature of the church and governed the life of its members from the beginning."

III THE SOCIAL POWER OF CHRISTIANITY

"The gospel . . . never stopped at the individual. It was a social power from the very first, for the power which claimed the whole man had to cleanse all the relations of life" (Gwatkin*).

The new faith exercised its most important influence on society in three directions:

1. *It elevated the position of woman.* Amongst the Romans women were regarded as inferiors, and were kept in lifelong subordination to father, husbands and sons.

In striking contrast with the degradation of woman amongst the Romans, is the place of honor given to her in the Old Testament. In patriarchal times we see Sarah, Rebekah and Rachel standing side by side with their husbands. In the era of the deliverance from Egypt, Miriam ranked with Moses and Aaron. In the days of the Judges, Deborah was not only a prophetess, but herself a judge. Malachi, among the prophets, declares that divorce is hateful to Jehovah, and the Book of Proverbs concludes with a beautiful picture of a virtuous wife.

Under the influences of the rabbis, however, woman amongst the Jews lost, in later days, much of her rightful freedom and honor, and was no longer regarded as man's equal. One rabbi said: "Do not prolong conversation with a woman; let no one converse with a woman in the street, not even with his own wife; let a man burn the words of the Lord rather than teach them to a woman."

But Christianity, in harmony with the best traditions of the Jewish race and in opposition to heathenism and rabbinical Judaism, proclaimed the absolute spiritual equality of men and women, and honored women as fellow heirs of the grace of life. The list is a long one of women who

*See note on page 88.

held places of influence and honor in the New Testament church.

Notable examples are: Lydia, the first European convert to Christianity; Priscilla, who ordinarily takes precedence of her husband Aquila; Phebe, Paul's messenger to the church at Rome; and many others amongst the apostle's fellow helpers named in the closing chapter of his letter to the church in that city.

It is, indeed, wholly in accord with the spirit and practice and precepts of the New Testament that woman fills so large a place in the life and activities of the modern church.

2. *Christianity also did much for children.* A father, under the Roman law, was in no way bound to rear a child born to him, but might expose it if he so desired. The mother had no say in the matter. A father had absolute power of life or death over his son, even though the son might have held the highest honors in the state. It was within the father's power to sell or imprison his son at will.

Amongst the Jews, while there was a tenderness and affection towards children rare in heathen nations, and while special provision was made in the law for the religious training of children, yet "the father . . . would represent to his children the idea of authority rather than of tenderness. He . . . arranged the marriage of his sons, and had the right to sell his daughters. The father seems to have had the right of life and death over his children."

With Christianity, however, there came a new reverence for life as the most precious of God's gifts, and this reverence protected the helplessness of childhood. Amongst Christians exposures and other like tamperings with life were forbidden, and the child was looked upon, not as the father's property, but as a holy trust given to the father.

In the Christian church from the beginning, the duty of the religious training of children received the strongest emphasis. Christ set the child in the midst, and in this the early church followed the example of its Founder. Children, as well as their elders, were to be taught all that Christ had done for them, and were to be brought up in the nurture and admonition of the Lord.

3. Along with women and children, *slaves owed a debt of gratitude to Christianity.* "The slave amongst the Romans had no rights against either his master or any one else. He was a 'live tool,' like any animal." He might be crucified for any reason or for no reason.

The gospel, with its proclamation of spiritual equality, cut the roots of slavery and it was sure to die sooner or later. Slavery was scarcely slavery when masters recognized in their slaves fellow servants of Christ and fellow soldiers in His cause. If Philemon, obeying Paul's exhortation, received the runaway slave, Onesimus, as a "brother beloved," slavery for him had taken on a new color.

IV The Beginnings of Social Service

In the teachings and practice of the New Testament church, we can discern the beginnings of social service. The early Christians were enjoined to "honor all men," and obedience to that injunction includes a full recognition of the rights of every human being, a recognition which lies at the root of all service of humanity. Paul urges, as a reason for total abstinence from certain kinds of food and drink, that one's indulgence in these might injure a fellow man, and the apostle's argument lays a solid foundation for legislation restricting the freedom to do things which might injure others.

The benevolence of the early Christians extended beyond their own brotherhood to the needy world outside. Gwatkin points out that "in the great pestilence, for instance, of the third century, when the heathen fled from their nearest relations, the streets of Carthage were almost left to the care of the Christians." It is reasonable to suppose that the Christians of the first century, like those of the third, were diligent in the care of the sick and the poor. Indeed, it is expressly said of Dorcas (Acts 9:36) that she was "full of good works," and Luke, "the beloved physician" (Col. 4:14) must have employed his medical knowledge and skill for the benefit of the communities visited by him.

Perhaps, if we knew the details of the labors of Paul's friends and fellow workers named in the sixteenth chapter of Romans, and many referred to elsewhere by the same apostle, we should find that they had anticipated many modern methods of social helpfulness.

An early Christian writing contains the injunction that if a stranger "have no craft, provide according to your wisdom how he may live as a Christian among you, but not in idleness. If he will not do this, he is trafficking in Christ." This sounds strangely like the modern maxim, so frequently on the lips of social workers, that the best help one can give to others is help to help themselves.

Such, in those wonderful days of its beginnings, was the life of the church which has transformed the world. In the hearts of its members, love and devotion to the Lord who had died and risen again, was a consuming passion. Their enthusiasm for His kingdom produced in them a noble indifference to hardship and suffering, even to martyrdom itself. The presence and working of the Holy Spirit in their lives was to them a vivid, constant reality. Their brotherly love was warm and vital. Society, in all its parts speedily felt the uplifting and purifying influence of the new faith. Woman began to take her rightful place as the equal of man; children to be recognized as a precious gift and a sacred trust; slaves to be treated as persons rather than chattels. The service of humanity was not only inculcated as an ideal, but practised in actual deeds of kindness and helpfulness.

From those early days until now, the life of the church has gone on growing in beauty and strength and influence. In all the passing centuries the spirit and example of those early followers of Christ has been an inspiration and guide. It is by cultivating the same spirit, seeking to realize the same ideals, giving itself to the same kinds of service, that the church of to-day and of the future is to do its part in the redeeming of the world.

QUESTIONS ON THE LESSON

1. Mention the main features in the inner life of the early Christians.
2. In what ways did the brotherhood of the early Christians manifest itself?
3. In what directions did Christianity influence society?
4. Show that the beginnings of social service are to be found amongst the early Christians.
5. How were the early Christians regarded by the heathen about them?

FOR FURTHER STUDY AND DISCUSSION

1. The influence upon the early Christians of the Person and life of Jesus Christ.
2. The effect on the lives of the early Christians of their expectation that the kingdom of Christ would come speedily.
3. Was the early church a socialistic community? Give reasons for your opinion.
4. (a) The place of women in the early church. (b) What Christianity has done for children.
5. Lessons in social service which we can learn from the early church.

PART III

THE PROGRAM OF CHRISTIANITY

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FOREWORD

One who attempts the arduous task of compressing into ten short studies the comprehensive program of modern Christianity labors under two severe disadvantages. In the first place, he is restricted in view of the range and variety of his material to little more than an outline. Again, he is threatened in these days of sweeping readjustments both in method and in point of view with a verdict of being out of date in some particulars even before the day of publication. Someone has recently predicted that Christianity as actually practiced in the past is going on the scrap heap. In a certain sense this may be true. The church life of the future will probably differ considerably from that of the past or of the present. Yet Christianity's real ideals and principles of action will not greatly change. It still should be possible to formulate them. The writer, therefore, has sought, within the narrow limits imposed by the use to be made of these studies, to sketch the whole duty of the church of to-day under the general fundamental categories into which will fall the thinking of the younger generation concerning church activity, making such thinking fruitful and forward looking, yet sound and stable. Such an outline will need continual reapplication, hence specific details of program are infrequent. For such details the readers are referred to suitable books. This volume aims to quicken the purpose of its readers to take some share without delay in the challenging program which present-day Christianity faces.

F. K. S.

New York City, November 1, 1918.

PART III

THE PROGRAM OF CHRISTIANITY

FRANK K. SANDERS

THE PROGRAM OF CHRISTIANITY

I. The Program of Jesus.
  1. The Historical Preparation for His Program.
    (a) The pre-exilic emphasis on good social conduct as an essential part of religion.
    (b) The post-exilic emphasis on spiritual and missionary ideals.
  2. The Program of Jesus of Nazareth.
    (a) Humankind has two supreme motives: the vision of God as a Father and Friend and the deliberate desire to be Godlike in life.
    (b) These motives are to be made real through the universal adoption of a social and spiritual attitude which acknowledges God's fatherhood and embodies the life He offers.
    (c) The law of this "kingdom" can only be expressed in principles of action, and must be obeyed in spirit.
    (d) The true citizens of the "kingdom" are those whose lives embody these principles.
    (e) The supreme duty of the citizens of the kingdom is to carry the glad message concerning this "kingdom" throughout the world.

II. Christianity's Program in the First Christian Century.
  1. The Program of the Early Christian Brotherhood (about A. D. 30-50).
    (a) True religious fellowship makes every man a brother.
    (b) True religious fellowship expresses itself in all forms of unselfish friendliness.
    (c) Religious loyalty demands a brave witnessing to the truth at all hazards.
    (d) A true religious fellowship has a place for the laity in its plans for religious progress.
    (e) A true religious fellowship based on the teachings of Jesus must set wide open its door.
  2. The Program of Paul, the Apostle to the Gentile World (about A. D. 50-65).

        - (a) The Christian is a responsible, spiritual freeman.
        - (b) The Christian is devoted to sacrificial service in his Master's name.
        - (c) The Christian is a member of a community to which he owes allegiance, politically and socially.
        - (d) The Christian is a member of a living organism which can be made a mighty agency for spiritual service.
        - (e) The Christian's principal business is to be a living witness.
    - 3. The Program of the Gospels (from A. D. 65 on).
        - (a) Christianity expresses perfectly the religious ideas to which all ages had been trying to give expression.
        - (b) The life which Christianity seeks to develop is a spiritual growth, based on faith in Christ and deepened by fellowship with him.
        - (c) The kingdom which Jesus proclaimed is a society into which every sort and condition of humankind is invited.
        - (d) The great objective of Christianity is the missionary task of realizing the kingdom of God by bringing the whole world to live under the lordship of Jesus Christ.
- III. The Wider Interpretation of Christianity's Program.
    - 1. The Period of the Formulation of Sound Doctrine (A. D. 100-400).
    - 2. The Period of Emphasis upon Authority in the Church, on Form in Worship and on Salvation for the Individual (A. D. 400-1500).
    - 3. The Period of the Reassertion of Christian Liberty for the Individual (A. D. 1500 onward).
    - 4. The Period of Missionary Emphasis (A. D. 1800 onward).
    - 5. The Period of Social Emphasis.
    - 6. The Period of Emphasis on Religious Education.
- IV. The Present Task of the Christian Church.
    - 1. The Local Program of the Church.
        - (a) The adequate presentation of the appeal of religion throughout the field.
        - (b) The religious education of its own constituency.
        - (c) Definite community helpfulness.

2. The National Program of the Church.
    - (a) The Christianization of the nation.
    - (b) The adequate development of Christian institutions.
    - (c) The care of those who need care.
    - (d) The public adoption of political, economic and social principles which are Christian.
3. The World Program of the Church.
    - (a) The adequate presentation of the gospel message in every non-Christian area.
    - (b) The gradual organization of these converts into nationalized churches, self-supporting, self-directing and self-propagating.
    - (c) The establishment of the institutions of Christianity.
    - (d) The gradual reorganization of society on a Christian basis but under indigenous forms.

V. Christianity's Program of Evangelization.

1. The Proclamation of the Gospel in North America.
    - (a) The share of each Christian.
    - (b) The share of each pulpit.
    - (c) The share of each church.
    - (d) The share of the churches of a city.
    - (e) The share of the churches of the nation.
2. The Proclamation of the Gospel to the Unevangelized World.
    - (a) The share of each Christian.
    - (b) The share of each church.
    - (c) The share of a denomination.
    - (d) The share of denominations in co-operation.

VI. Christianity's Program of Education.

1. The Aims of Christian Education.
    - (a) Preparation for religious decision.
    - (b) Christian culture.
    - (c) The social efficiency of the individual.
    - (d) Leadership.
2. The Application of these Aims.
    - (a) An educational program in the individual church.
    - (b) An educational program for local groups of churches.
    - (c) A denominational program of education.
    - (d) An educational program for North America.
    - (e) An educational program in non-Christian lands.

VII. Christianity's Program of Social Reconstruction.
   1. The Christian Social Order is a Democracy.
   2. The Christian Social Order is a Brotherhood.
   3. The Social Order ought to be what Jesus meant by the "Kingdom."
   4. Personality takes Precedence of Property.
   5. Property is a Trust.
   6. Labor likewise has an Obligation to Society.

VIII. Christianity's Institutional Program for Society.
   1. The Social Institutions that are Fundamental.
      (a) The family.
         (1) Assuring its stability.
         (2) Cultivating its religious character.
         (3) Making love, not fear or selfish advantage, its bond.
         (4) Emphasizing the rearing of children as its normal function.
      (b) The community.
         (1) Equalizing opportunity.
         (2) Eliminating corruption, vice and whatever tends to degrade community life.
         (3) Increasing attractiveness, healthfulness and happiness.
      (c) The state.
         (1) Maintaining high Christian principles in active public life.
         (2) Insisting upon Christian principles in our relations with the world.
         (3) Establishing a true democracy.
   2. The Social Institutions that are Formative.
      (a) The home.
      (b) The school.
         (1) Providing schools for all.
         (2) Providing every type of education needed.
         (3) Insisting that education and religion are inseparable.
         (4) Expecting proportionate returns for the cordial support of the church to all education.

   - (c) The church.
     - (1) Making adequate church provision for every community.
     - (2) Pooling the resources of the churches in order to insure the efficiency of each and of all.

IX. Christianity's Program of Social Amelioration.

  1. Betterments which raise the Level of Human Vitality.
  2. Betterments which raise the Level of Human Efficiency.
  3. The Relief of Physical Need.
  4. The Relief of Social and Cultural Need.
  5. Preventive Treatment against Tendencies to Degeneration.

X. Christianity's Ideal.

  1. The Universal Recognition of Jesus as the Embodiment of What Life Should Be.
  2. The Christianization of the Church and of World-Wide Religion.
  3. The Christianization of the Universal Social Order.
  4. The "Transformation of the World into the Kingdom of God."

CHAPTER I.

THE PROGRAM OF JESUS

Jesus of Nazareth stands out in history as the one leader of human and divine interests whose conception of life and of its demands has stood every reasonable test. Few would question the assertion that if mankind would really adopt the broad principles which He laid down, applying them consistently to life, individual and collective, local and national, the result would be the prompt and happy solution of the problems which perplex human society. No real social interests would be sacrificed by such action; the dangers which arise from selfishness, greed, brutality and the whole range of unsocial and unspiritual impulses would be eliminated. Jesus did not make the mistake of demanding specific actions; He rather gave expression, simply, yet clearly and adequately, to standards by which all personal action and all organized effort may be fairly judged and guided.

But Jesus stood at the close of a thousand years of social and religious growth, the story of which is told in the Old Testament. When Moses led his people out of Egypt, their habits were still those of a nomadic people. The entrance into Palestine and their adoption there of settled, farming life meant for them a rise in civilization. Religiously, too, they had a long way to go. They were loyal to Jehovah as their God, but their religious ideas, as we see by the stories of the Book of Judges, were crude. They were not yet a people which God could use to teach the world true religious ideals. They needed a thousand years of experience, some of it bitter, much of it broadening, some cheering, and all educative, when interpreted by competent leaders, such as the prophets. Even a brief survey of this process of spiritual and social growth will assist the clearer understanding of the conditions which Jesus faced and of His methods in dealing with them, and will exhibit the element of completeness in His teachings.

1. THE HISTORICAL PREPARATION FOR HIS PROGRAM

This process of preparation passed through many stages, the comprehension of which involves the thoughtful study of the whole range of Old Testament history and thinking. Two outstanding stages of achievement sum up the whole growth:

(*a*) *The Pre-exilic Emphasis on Good Social Conduct as an Essential Part of Religion.* For about five hundred years after settling in Canaan the Hebrew people went through a slow process of development and adjustment. It took two of these centuries to achieve a feeling of nationality and to attain to the well organized kingdom of the days of David and Solomon. As many more were spent in the adjustment of the two little monarchies to the larger world of commercial relations and of culture. By the eighth century B. C. the Hebrews were ready in organization and experience to be brought face to face with God's deeper purposes for His people.

The next two hundred years until the Exile (740-586 B. C.) witnessed the rapid introduction of the Hebrew people under the fine leadership of the nine prophets from Amos to Ezekiel and of other teachers to a program of life which God could approve and bless. The one great aim of the prophets was to lift their people to that plane of living. It is interesting to notice that their program was both religious and social. They laid a foundation for this program by declaring that God is better described in terms of character than of power, that He is righteous (Amos), loving (Hosea), holy (Isaiah), reasonable (Micah), and that His chief desire for His people is that they shall be, like Him, ethically, socially and spiritually sound (Micah 6:8).

These sane prophetic declarations bore fruit in such a noble man as Nehemiah; they helped to sketch such a busy, helpful life as that which Job claimed that he had lived (Job 31), as well as the somewhat different portraits of Proverbs 31:10-31 or of Psalm 15; they illumined and emphasized those codes of law, such as Deut. 5-28 or Lev. 17-26, which defined Mosaic principles in terms of the social conditions of the people; they formed the background of the shrewd observations regarding life of Proverbs 10-29. In short, they restandardized the whole social and religious life of the Hebrew people.

To summarize in full the teachings of the leaders of these eighth and seventh centuries before Christ is impracticable, but four statements will help to convey the essential character of their conclusions regarding a true servant of God and His ways.

(1) The godly man will be truly righteous and sincere, patterning after God (Amos 5:15; Hosea 6:6; Isa. 1:16; 5, 1-23; Prov. 11:5).

(2) The godly man is just in administering law and fair in the use of power (Lev. 19:15; Deut. 16:19; Amos 5:21-24).

(3) The godly man is generous and friendly to the weak, the poor and the unprotected (Hosea 6:6; Isa. 1:17; Deut. 14:28, 29; Deut. 24:19-22; Prov. 11:24-26; Job 29:12, 13).

(4) The godly man is neither greedy for gain nor mercenary in his leadership (Micah 2:1, 2; 3:1-8).

The great thinkers of these early centuries, twenty-six hundred years ago, thus declared that religion must express itself in good social conduct or it is not religion at all. Two wonderful passages, Isaiah 11:1-9 and Micah 6:6-8, "crystallize the essence" of their teaching.

(*b*) *The Post-exilic Emphasis on Spiritual and Missionary Ideals.* The exile of the Hebrew people to Babylon in the sixth century B. C. was an epoch-marking event, transforming the exiles socially from a nation of farmers into a community of traders, thrusting them into a broader circle of world interests and greatly enlarging their range of religious responsibility. Babylonia was a great intellectual center in that era. Residence there taught the Jews (as the Hebrews came to be called during and after the Exile) to think and plan in world terms, as thzy had never before been qualified or disposed to do. Their experiences thrust upon their attention many religious problems of deep significance and of universal interest, such as the question of the Divine meaning of the bitter suffering which even godly people must often go through, answered so wonderfully for them in Isaiah 52:13—53:12 by showing that the way of sacrifice is the road to spiritual strength and in Job by showing that undeserved suffering, nobly endured, ripens and clarifies the spiritual self.

But the exile not only deepened the religious thinking of the Jewish people; it broadened their vision, setting before them much more clearly God's missionary purpose for them. Hebrew religious teachers before the exile had foreshadowed some such purpose. The prophets had unmistakably declared that God expected His people to be His messengers to carry the good news of His salvation to the very limits of the world. This inspiring declaration is found in the wonderful appeals of Isaiah 40-55.* The correlated prediction of an absolute clearing up of ancient enmities found beautiful expression in Isaiah 11:11-16, in Isaiah 19, that "astonishing missionary sermon," and in the story of Jonah; while the vision of a whole world instructed in the ways of God was portrayed in Micah 4:1-4 and Isaiah 11:9, 10. Thus the religious thinkers of the Old Testament, centuries before Jesus came, laid proper emphasis on world-wide brotherhood, friendship, sacrifice and service. The trend taken, soon after, by formal Judaism had the unfortunate result of paralyzing much of the enthusiasm engendered by these ideals, leaving the missionary program for many centuries an ideal rather than a working reality.

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*"A portion of the book of Isaiah generally accepted, without reference to the date of composition, as a message to the exiled Jews."

2. THE PROGRAM OF JESUS OF NAZARETH

In the fulness of time Christ came to exemplify the Divine program for human life. He made it very clear. He recalled and fulfilled the hopes and ideals of the generations which had preceded Him. In His personality, His actions, His teachings and His plans, Jesus amply met Old Testament expectations, but did not merely reflect them. He restated prophetic declarations, simplifying, illumining, and broadening them. Best of all, He exhibited a well-rounded and matchless religious personality in its real richness, range and efficiency, embodying ideals of life more exacting than those of the prophets. In His teaching about the kingdom of heaven, Jesus set up for all time on a practicable basis the right relations, both personal and organized, of men to their fellowmen. Thus His ideals led to a program by way of a platform.

This platform we discover by implication from His teachings, particularly in passages which represent repeated discussions and convey the substance of much teaching, such as the Sermon on the Mount (Matt. 5-7), the parable chapters of Matthew and Luke, or the instructions to the disciples (Matt. 10), or in passages which describe great moments in His career, such as the announcement of His mission at Nazareth (Luke 4:16-30), or the giving of the great commission (Matt. 28:18-20; Luke 24:46-49). It was a program of a social as well as a religious character, just as every life-program must be. To adequately express that program would require the repetition of the Master's own words, but its substance may be expressed in a series of statements:

(*a*) *Humankind has two supreme Motives: the Vision of God as a Father and Friend, and the deliberate Desire to be Godlike in life.* Jesus gave as great reasons for His own coming into the world the need of making God known to men as their heavenly Father (John 14:9; Luke 10:22) and of helping men to get into fellowship with Him, so that they might be freed from the grip of sin. The ways of God had to be shown through a real human life, in order that men should be enabled to understand just what godlikeness is, what it demands in every-day action, and how glorious a type of life it offers (John 10:10), and thus be drawn toward it. It was necessary for the goodness, sympathy, forgiveness and friendship of God to be made manifest in Jesus, in order that men might be encouraged to struggle with sin victoriously (John 12:32) and to live the true life which Jesus represented. This life Jesus did not stereotype. No two people live it in exactly the same way. It demands loyalty on the part of everyone to his highest conceptions of godlikeness.

(*b*) *These Motives are to be made real through the universal Adoption of a social and spiritual Attitude which acknowledges God's Fatherhood and embodies the Life He offers.* Jesus was constantly saying that the kingdom of God is "at hand." He meant that the time had come for the complete realization of the hopes of the religious teachers who had antedated His day. The "kingdom" was to be the concrete social embodiment of those hopes. Jesus used the term "kingdom" because the Jews were accustomed to it and knew instantly that He was referring to that which the prophets had had in mind. This kingdom was ever in His thoughts and speech. Even the thief on the cross (Luke 23:42) had somehow caught an idea, imperfect, of course, regarding it. What Jesus really had in mind was a *society*, a voluntary getting together of people to put Divine ideals into practice, a real *democracy* with a spiritual aim, a *relationship* based on mutual friendliness, on willingness to serve others and on a desire for godliness which grows into a passion, not for gain of any kind, but for promoting the welfare and progress of humanity. Such a "kingdom," once founded, has no limits. It comprehends humanity.

(*c*) *The Law of this "Kingdom" can only be expressed in Principles of Action, and must be obeyed in Spirit.* This is the great message of the Sermon on the Mount. Jesus laid down a usage for the Christian far more exacting than the Mosaic law, because expressed in comprehensive principles rather than in specific commands. It was not a code to be interpreted by casuists, some of them intent upon avoiding its burdens as far as possible, but a series of great principles of action which were self-interpreting (Matt. 5:20-6:18). Its supreme tribunal was to be the individual conscience (Matt. 7:12).

(*d*) *The true Citizens of the "Kingdom" are those whose Lives embody these Principles.* The supreme test of religion according to our Lord is not a man's own eagerness for salvation, but his attitude toward others. Jesus laid great stress on personal holiness (Matt. 5:48). The parables of the Wedding Garment (Matt. 22:1-14) and of the Foolish Virgins (Matt. 25:1-13) drive home the need of watchfulness and of preparedness. But "saved to serve" was His idea. He declared it supremely important to act in brotherly fashion toward other men (Matt. 25:34-45). Real Christianity Jesus described as a genuine friendliness of spirit which is unaffected by circumstances (Matt. 5:44-47); a teachableness which places first things first (Matt. 6:31-33); a spirit of helpfulness which looks only on man's needs (Luke 10:29-37); and the recognition as a brother of every human being, Anglo-Saxon, Slav, Teuton or Latin, white, black, brown, red or yellow (Luke 8:21). Jesus constantly described a true follower of His as doing something for somebody (Luke 10:37; Matt. 24:45, 46).

(*e*) *The supreme Duty of the Citizens of the Kingdom is to carry the glad Message concerning this "Kingdom" throughout the World.* Our Lord's last words to His disciples, as reported in Matt. 28:18-20, commanding them to "make disciples of all the nations," rightly express the inspiring objective of Christianity. It was to be a tremendous task, justifying the promise of His living presence and increasing cooperation. Jesus never belittled the intensity or the length of the struggle which was to ensue between His true followers and the powers which held the world under control. When referring to the qualities which they ought to exhibit, Jesus emphasized resolution (Luke 9:62), patience (Matt. 24:42-44), the spirit of service (Luke 22:25-27), and a temper ready to conquer through sacrifice (Matt. 20:20-28). His method of developing enthusiasm for the task was the expression in parables of the incomparable value of the "Kingdom" and what it represents. Jesus did not say where or when (Matt. 24:14, 36; 25:13) His followers would ultimately win the battle against evil, but He was sure that they would do it (25:34).

This platform of Jesus amounted to a program, since it inevitably issued in action. It was simple but comprehensive. It gave a real starting point for the wonderful developments of these twenty Christian centuries. It is not yet fulfilled, but the process of realization has been steadily going on since Jesus walked in Galilee. The world changes slowly, but no one can question that its progress is now being measured, not by centuries but by decades. It may even be true that a single year of the next ten years may bring about more changes than an old-time century. The days in which we are living offer an opportunity for Christian service and impose an obligation of clear-headed Christian thinking which have never been matched in history.

BOOKS TO BE CONSULTED

For a compact outline of Old Testament history enabling the student to understand the political, social and religious growth of the Hebrews, as stated in this chapter, see Sanders' "History of the Hebrews" (Scribner's). One of the best studies of the life of Jesus from the standpoint of His platform and program is Rhees' "Life of Jesus of Nazareth" (Scribner's, $1.25). Any Old Testament history or Life of Christ will be helpful for one who wishes to go into details.

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. For what two reasons should a student of the program of Jesus begin with the days of the prophets Amos, Hosea and Isaiah?
2. What two outstanding stages of preparation for His message and program are disclosed in the Old Testament?
3. What was the thinking of the pre-exilic period with reference to the manifestations of real godliness?
4. What two definite steps of advance did the post-exilic teachers make?
5. How did Jesus deal with these Old Testament teachings?
6. Where in the New Testament do we find His platform for human action expressed?
7. What five statements sum up this platform?
8. Can you think of any responsibilities not covered by it?
9. How did Jesus nerve His disciples to undertake this colossal task He set before them?
10. Is a thoughtful student of Christian history up-to-date justified on the whole in being optimistic or must he, like so many of to-day, despair of Christianity's triumph?

CHAPRTE II.

CHRISTIANITY'S PROGRAM IN THE FIRST CHRISTIAN CENTURY

The Christian church is the organism through which the ideals of Jesus have been gradually attained. He Himself was more concerned to get a man's heart right than to create an organization. He spent the greater part of His energies on the education of a small group. But the church was the logical outcome of His teachings and essential to their realization. The task of interpreting His teachings in terms of organized service is not even yet completed. As long as men confront a living world with its changing problems the approach of the church to that world will require continual readjustment in matters of detail, yet its point of view, its ideals will regularly be tested by those of the generation who personally knew the Lord. Any sane declaration regarding the legitimate program of the church of to-day will rest, to an important degree, though not exclusively, upon the insight and experience of those who formed the inner circle about the Master, who actually observed His life, heard His utterances, and, later on, interpreted Him in universal terms.

We get at the judgments of this inner circle from three sources: (1) from the early chapters of the Book of Acts, which record the convictions and the discoveries of the primitive Christian community at Jerusalem while it was gradually awakening to a sense of the real range and scope of Christianity; (2) from the epistles of Paul written during his dozen years or so of rapid evangelization which concluded with the fruitful, meditative years in prison; and (3) from the Gospels, viewed as deliberate interpretations of the personality and purposes of Jesus. These we will consider in their historical order.

1. THE PROGRAM OF THE EARLY CHRISTIAN BROTHERHOOD (about A. D. 30-50)

It would hardly be true to fact to say that the little group of Christians at Jerusalem had a program in the sense of a prearranged course of procedure. At the beginning, they scarcely realized that they were making a wonderful venture. The Christian church began as an unpretentious religious fellowship. It was a company of believers in Jesus as their Saviour and Lord, loyal to Him in spirit and action, but also loyal, at first, to the Judaism which was theirs by inheritance. The community was slow to attain that conception of its place and function which Paul quickly grasped and developed. Yet it worked out, more or less unconsciously, under the stimulus of testimony and reflection, of association and persecution, certain conclusions bearing upon the Christian life which we recognize to-day to be fundamental.

(*a*) *True Religious Fellowship makes Every Man a Brother.* The first, spontaneous expression of this sense of the relationship of each to all was the sharing of worldly possessions (Acts 2:44; 4:34, 35), the well-to-do giving freely out of their abundance to the poorer ones, because all were brethren, members of one Christian family.

(*b*) *True Religious Fellowship expresses Itself in all Forms of Unselfish Friendliness.* In the glow of their fresh enthusiasm the disciples extended their generosity, not only to those of their own number who needed care (Acts 6:1-3), but to all who required care (2:45; 5:15, 16). Peter's memorable words (Acts 3:6) expressed the spirit of each true disciple.

(*c*) *Religious Loyalty demands a brave Witnessing to the Truth at all Hazards.* In those early days the principle was formulated (Acts 4:19, 20), to which uncounted thousands of martyrs have been faithful, that when a choice must be made between the confession of Christ or a virtual disowning of Him, the real Christian, like Peter and the other apostles (Acts 5:20-32), will, at whatever cost, be true to his Lord.

(*d*) *A True Religious Fellowship has a Place for the Laity in its Plans for Religious Progress.* The simple reason given by the Twelve (Acts 6:1-6) for enrolling laymen into the service of the church as responsible, recognized leaders was adequate and lasting. There are many sorts of duties and cares belonging to the constructive program of the church which can be performed by the laity to better advantage than by the clergy, with the result of freeing the ministry for its proper task of spiritual leadership. The increasing modern recognition of the principle has vastly multiplied the efficiency and influence of the church.

(*e*) *A True Religious Fellowship based on the Teachings of Jesus must set wide open its Door.* The first disciples began with the opposite conception. They regarded Christianity as an improved Judaism and as subject to its restrictions. Even great-hearted Peter was rather reluctant to admit that Jesus Christ was really "Lord of all" and that the Holy Spirit could be granted to others than Jews. But the church at Jerusalem was sincere and open-eyed; it eventually rejoiced with Paul, Barnabas, Peter, James and John (Gal. 2:7-10) that the grace of God was being plainly manifested among the Gentiles.

Thus during the first two decades after the death of Jesus a fairly definite though limited plan of Christian activity developed. It was narrow because it grew out of the restricted experience of a few groups of people. The apostle Paul, later on, gave it both content and range.

2. THE PROGRAM OF PAUL, THE APOSTLE TO THE GENTILE WORLD (about A. D. 50-65)

Paul was one of those whom God raises up to meet a critical need. His was a mind like Isaiah's—trained, capable, constructive. He organized the thinking of the rapidly growing Christian church, not after the method of a teacher or thinker in his class-room or study, but rather as a broad-minded minister who deals with living problems. He, too, was hampered by his Judaistic heritage, but the thoughtful study of his letters to his converts and constituency seems to indicate a gradual broadening of his own vision, as his experience ripened, and consequently a widening of his program of service. He met each exigency when it arose and sought to solve it in the light of an underlying principle. In each epistle, therefore, even in one like Galatians, written to meet a sudden emergency, we find something of permanent value. But the letters of the imprisonment at Rome (Eph., Col., Phil.), written reflectively after the perplexities, controversies and varied experiences of his more active years were over, furnish us with his ripest thinking and with his most matured conception of Christianity's program. He generally expressed this program in terms of individual Christian action or duty.

(*a*) *The Christian is a responsible, spiritual Freeman*, This is the central thought of Galatians, the letter which Luther loved, which has inspired many generations of Christians to the heroic maintenance of honest convictions (Gal. 5:1). It was Paul's trumpet-call for the casting off of Judaistic shackles by the Christian disciples; it has helped true men ever since to refuse to suffer religious bondage in defiance of conscience. Paul's idea of freedom was not license or inaction, but an impelling spiritual attitude which drives the Christian straight ahead into all kinds of responsible service.

(*b*) *The Christian is devoted to Sacrificial Service in His Master's Name.* Paul recognized only one foundation for a true life (1 Cor. 3:11). Whatever other loyalties men recognized, they were to be supremely loyal to Jesus Christ, their crucified and risen Lord, doing loving service to the world in His name. Paul's beautiful figure of each Christian as a sanctuary (1 Cor. 3:16) emphasized not only the abiding presence of God in the heart, but the constant offering of acceptable worship through sacrificial tasks undertaken and executed (Rom. 15:16. R. V., margin, "ministering in sacrifice the good tidings of God").

(*c*) *The Christian is a Member of a Community to Which He owes Allegiance, Politically and Socially.* This thought is worked out most fully in Romans 12-15, but finds frequent expression in Paul's later letters (Col. 3:17—4:6). The Christian must conscientiously recognize both his state (Rom. 13:1-7) and his neighbor (Rom. 13:8-10). He cannot live to himself (Eph. 2:19-22) like a monk. He must, like his Lord, bear, bravely and honestly, the burdens of others (Rom. 15:1-3), and even their weaknesses (1 Cor. 10:23-32). He should not forsake his social obligations but magnify and hallow them (Rom. 12:9-21; Col. 3:5-17). Had the apostle been living to-day he would have formulated a good basis for international friendliness and service.

(*d*) *The Christian is a Member of a Living Organism Which can be made a Mighty Agency for Spiritual Service.* This agency is the church, which Paul called the "body of Christ" (Eph. 4:12; 5:23-32; Col. 1:24), the visible and organized instrument to carry out His purpose. It is sometimes spoken of as a temple rising upon foundations which are varied but well knit and secure (Eph. 2:19-21); but usually as something living, growing and doing God's service.

(*e*) *The Christian's Principal Business is to be a Living Witness.* Paul drove home repeatedly the individual responsibility of every Christian. He gloried in the fact that he had been given the privilege of spreading the gospel message (1 Tim. 2:7; 2 Cor. 5:20; 1 Cor. 4:15; Eph. 3:8). His first letter commended the Thessalonian church for its aggressive evangelism (1 Thess. 1:8). He did not, however, dwell upon the specific missionary task of evangelizing the whole world, so much as on the church's assumption of its full responsibility for carrying out the will of Christ.

Paul thus gave organization and unity to Christian thinking in a marked way. He emphasized both the individual and the collective responsibilities of the true Christian.

3. THE PROGRAM OF THE GOSPELS (from A. D. 65 on)

The Gospels are wonderful interpretations of the spirit and program of Jesus. Their choicest values are not, however, obvious to the mere reader. These will appear only to the one who can think his way through each Gospel unaided, and can form an independent opinion regarding the underlying mind of the writer. When each Gospel is viewed, not as a mere record of facts, but as a loving tribute to something distinctive in the personality and program of Jesus, they seem to vouch for four great facts regarding the Christianity which Jesus outlined:

(*a*) *Christianity expresses perfectly the Religious Ideas to Which all Ages had been trying to give Expression.* This is the heart of the Gospel according to Matthew. It declares that Jesus "fulfilled" not merely Judaism, but also the truth about God which in various incomplete forms men everywhere had been striving to express. Jesus had the power of putting religious truths into such universal forms that they satisfy alike the learned man and the laborer, the Oriental and the man of the West, the mystic and the business man. His gospel was truly universal and, in a real sense, final.

(*b*) *The Life Which Christianity seeks to develop is a spiritual Growth, based on Faith in Christ and deepened by Fellowship with Him.* The fourth Gospel is full of the thought of this "life" (John 20:31; 1:4). It reports Jesus as emphasizing the appropriation of it by men (10:10) as the important purpose of His mission. Christianity is no mere activity, however good; it is an inward attitude of personality, finding outward expression in acts of love, goodness, justice and faith. The outward activity is desirable and very essential, but the real measure of the value of life is in the heart of man.

(*c*) *The Kingdom Which Jesus proclaimed is a Society into Which every Sort and Condition of Humankind is invited.* This was the central thought of Luke's message about Jesus. He longed to make his fellow Greeks see that Jesus had them in mind along with the rest of the world. Jesus so described the spirit and methods of a Christian that an ignorant black man in the heart of Africa who reads the Gospel of Luke finds it appealing to him, kindling his spiritual self into life and making him wish to enter into Christian fellowship. Wherever there are spiritual beings Jesus told us to pray that the "kingdom" should come.

(*d*) *The great Objective of Christianity is the Missionary Task of realizing the Kingdom of God by bringing the Whole World to live under the Lordship of Jesus Christ.* The Gospel according to Mark conveys this wonderful message.

It sounds repeatedly the note of lordship (1:7, 27; 7:14; 10:37; 15:39). It makes "apostolic" and "missionary" convertible terms. The fundamental purpose of Jesus was to announce glad tidings to the world. His church must ever make this its important persisting task.

Thus within a century after the death of Jesus His message had been interpreted by the growing Christian church in terms which formed an ample charter for its activities.

BOOKS TO BE CONSULTED

The book which enables the reader to traverse for himself the ground of this chapter is Kent's "Work and Teachings of the Apostles" in the Historical Bible (Scribner's).

There are many excellent, untechnical studies of the life of the early church, such as Thatcher's "Apostolic Age" (University of Chicago Press), or Purves' "Christianity in the Apostolic Age" (Scribner's), or Bartlet's "The Apostolic Age" (Scribner's). For the missionary interpretation of the writings of the first Christian century see Carver's "Missions in the Plan of the Ages" (Revell), or Beach's "New Testament Studies in Missions" (Student Volunteer Movement).

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. From what sources do we discover the program of the Christian church as outlined during the half century following the death of Jesus?
2. What was the inspiring impulse for this program?
3. What five characteristic features of Christian activity developed out of the experience of the primitive church at Jerusalem?
4. What experiences forced Paul to lay down the laws of active, responsible Christian life?
5. In what five ways did he describe the true Christian?
6. Why is it impossible to find a passage in Paul's writings which gives his views in full?
7. In which of his writings do we find his most matured opinions?
8. Formulate the central declaration of each Gospel regarding Christianity.
9. In what way did this half century make an advance with reference to the program of Christianity?

CHAPTER III.

The Wider Interpretation of Christianity's Program

The eighteen centuries that have elapsed since the latest Gospel was written have witnessed the gradual development by the Christian church of the various elements of its comprehensive program. All of these elements were in Christianity from its beginning. No one can question that our Lord was in complete sympathy with the social applications of religion; He was, moreover, a master teacher. The Judaism of His day had lost the social passion of the prophets, but was fully alive to educational processes and values. At no time during these centuries could it be justly said that the Christian world was wholly forgetful of any of the fundamental values naturally inherent in Christianity as we know it to-day. Yet certain periods of emergence and emphasis may profitably be mentioned as affording a helpful classification of the progress of Christianity, enabling the student of historical Christianity to realize how long it has taken the Christian church to attain the free and full expression of its own standards as set by its Founder. No classification of this sort can be regarded as scientifically accurate; it merely serves to draw attention to outstanding developments of the church as a whole. The dates given are only approximate and suggestive.

1. THE PERIOD OF THE FORMULATION OF SOUND DOCTRINE (A. D. 100-400)

During the three early centuries following the first the Christian church was finding itself as an organized body of many branches with varied responsibilities. It was also developing an elaborate religious organization to cope with its manifold duties, and was reaching out toward a universal authority, which it attained finally under the Emperor Constantine almost at a bound, becoming a world institution modelled in its organization after that of the Roman empire. For the greater part of this period Christendom through its several groups of churches was in bitter conflict with all sorts of aggressive pagan cults and philosophical movements, whose attacks were due to its comprehensive and positive aims. Christianity was not content to exist as one cult among many others; it recognized no other religion. The attacks by its opponents upon its pretensions were bitter, ingenious and varied. In order to meet these assaults the church was forced to define with increasing exactness its own standards and purposes. The great leaders of the church, such as Athanasius and Augustine, men of profound learning and burning eloquence, were more concerned with the exact determination and formulation of the essential beliefs of Christianity in order to defend it against attack than with the pushing of its borders far into the pagan world. The keen and close distinctions which such men as they drew ended finally, at the great ecumenical Councils, in the adoption, by the Christian church of very elaborate creedal statements, which indicated exactly what a Christian should believe. The long continued contests over such matters as these naturally placed the emphasis of the age upon individual belief rather than upon social religion. A Christian who was thoroughly orthodox could often overlook many other Christian standards and yet retain his place in the church.

2. THE PERIOD OF EMPHASIS UPON AUTHORITY IN THE CHURCH, ON FORM IN WORSHIP AND ON SALVATION FOR THE INDIVIDUAL (A. D. 400-1500)

When Christianity became the acknowledged religion of the Roman empire it rapidly developed in two directions, in the stateliness and appeal of its elaborate ritual of worship and in the assertion of its authority. There was little difference in these respects between the Eastern branch with its religious center at Constantinople and the Western branch with its seat of power at Rome. Medieval religion found comfort in the imposing ritual and was obedient to ecclesiastical authority. There was no lack of real saintliness in these "dark" centuries, so full of ignorance, superstition and oppression, but it persisted, sometimes in spite of outward conditions, sometimes in silent protest against them. The despotism of the church drove many sensitive souls to other-worldliness. Genuinely good men got away as far as possible from social contacts and aimed by various methods to insure the salvation of their own souls. Many of the great mystics, like Bernard, flourished then. The hymn, "O sacred head, once wounded," finely expresses some of the impassioned religious thinking of that day. Everyone thought of the program of Jesus as something to be fulfilled through the church. It was permitted to take the place of the "kingdom" of which Jesus thought. Hence the political, social and even economic as well as spiritual dominance of the church was unopposed.

3. THE PERIOD OF THE REASSERTION OF CHRISTIAN LIBERTY FOR THE INDIVIDUAL (A. D. 1500 onward)

The Reformation began as a correction of widely recognized abuses, but it developed into a widespread assertion of Christian freedom. Luther's favorite New Testament epistle was Galatians, the warrant of the liberty of the Christian conscience, declaring also the obligation of each Christian to follow his conscience. The Reformation was not confined to Germany; it arose almost simultaneously in France, Switzerland, England, Italy, Holland, and even in Spain. It gave rise to Protestantism as a branch of the organized church of Christ, side by side with the Roman and Greek Catholic churches. Protestantism, however, remained predominantly, although not absolutely, individualistic. Each man's greatest concern was his own salvation. "Pilgrim's Progress" by John Bunyan, one of the greatest religious books of sixteenth century Protestantism, is curiously individualistic. Such a well-known and beautiful hymn as "When I survey the wondrous cross" is similarly a partial rather than a perfect expression of true Christian thinking.

Protestantism's individualism, however, led, gradually but inevitably, toward social action. Wesleyanism and, to a less extent, the Swiss and German reformation movements were movements which drew men and women together in their interests and awakened social sympathies because they ministered to the common people. The whole Reformation movement, however, with its emphasis upon education and personal responsibility laid a true and firm foundation for the great social developments of these later centuries in which we are living.

4. THE PERIOD OF MISSIONARY EMPHASIS (A. D. 1800 onward)

The missionary spirit has never been absent from some portion of the church of Christ, since the very day when the great apostle had a vision of the man of Macedonia summoning him over the sea for fresh service (Acts 16:9, 10). The primitive church for a century or so was indefatigable in its enterprise. Christianity was carried in all directions with remarkable speed. Even post-apostolic and medieval Christianity made some attempts to evangelize the adjacent world; while the reformed Roman Catholicism of the post-Reformation period developed some of the most remarkable missionaries of the cross the world has known under the leadership of Loyola, founder of the famous Jesuit order. Xavier and Brebouf were saintly men.

Yet the nineteenth century may well be termed the distinctively missionary century in the history of the Christian church. The new spirit of democracy and good-will which stirred in the hearts of our fathers was matched by a religious quickening which was sensitive to the spiritual needs of the unevangelized world. This gave a fresh impulse and new direction to the development of the Church Universal, with its rekindled enthusiasm for the conversion of the pagan world to Christ, its increasingly rapid discovery and invasion of the whole of the world, its wonderful conquests, its gradual development of scientific methods of evangelization and its comparatively rapid establishment of Christian idealism as a standardizing factor for the thinking of the whole world. The one who reviews the achievements of the last hundred years or more is amazed by the acknowledged results of Christendom's campaigning. The missionary task is by no means completed, yet the policy of the Christian world is fixed. The missionary emphasis will never be lessened as the generations go by.

5. THE PERIOD OF SOCIAL EMPHASIS

The last quarter century or more has been characterized, especially in Anglo-Saxon countries, by a fresh emphasis upon the social interpretation of Christianity, a demand that it shall be regarded as a group or community interest far more than a means of individual salvation. This awakening to the real spirit of Jesus, who never failed to merge spiritual and social friendliness, has, of course, accompanied the general emphasis on democracy which marks the twentieth century and is revolutionizing the life of all peoples.

6. THE PERIOD OF EMPHASIS ON RELIGIOUS EDUCATION

The most recent and possibly the most fundamental emphasis of modern Christianity is upon religious education. This emphasis can hardly be dated back more than a couple of decades. The educational propaganda in its most recent form has been best developed in North America, under the initial leadership of the Religious Education Association and of the organized Sunday-school Movement, and later of the Sunday-school Council of Evangelical Denominations, which, however, merely have given organization, strength and scientific value to tendencies which were struggling for expression much earlier. Education, as has already been shown, is no novelty to the Christian church, but the educational process which cultivates the whole personality makes a unique and commanding appeal. This new educational movement bids fair to become world-wide in range.

These six emphases all remain active. The Christian church still values exactness and clarity of thinking, dignity and beauty of worship, the reasonable authority of the church and the need of individual salvation. Moreover, it has the ever-present task of making its thinking reflect with definiteness the thinking of Jesus, of making it increasingly ethical and social and personal. It must be always alert for the maintenance of true Christian freedom. It must be solicitous for the proper leadership of the church. But the great outstanding features of the program of the future will be the prosecution of missionary endeavor, the socializing of life, and the quickening through educational processes of the grasp of every individual upon spiritual results.

BOOKS TO BE CONSULTED

For a survey of the eighteen centuries reviewed in this chapter the student must be referred to histories of the Christian church. Most of these are very elaborate. Some emphasize historical facts, others detail the changes in thinking. For a survey of both Nichols' "The Growth of the Christian Church" (2 vols., Westminster Press), is particularly adapted to Bible classes. A very condensed but excellent "Compendium of Church History" is that by Zenos (Westminster Press). Newman's "History of the Christian Church" (Griffith and Rowland Press) should also be noted. Walker's "A History of the Christian Church" (Scribner's) is recent and reliable.

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. What influences forced the post-apostolic church to give itself to the careful and exact formulation of Christian doctrine?
2. What put an end to this particular process?
3. What other developments were being carried out at the same time?
4. On what things did the medieval church lay emphasis?
5. What form did real spirituality tend to take in those centuries?
6. What gave rise to the Protestant Reformation?
7. On what did it lay emphasis?
8. What are the three great emphases of the progressive churches of to-day?
9. Which is the most comprehensive?
10. What has become of those so highly valued in past centuries?

CHAPTER IV.

THE PRESENT TASK OF THE CHRISTIAN CHURCH

The Christian church faces in the twentieth century a challenging task, both wide-ranging and varied. It still must respond to the command to see that the Christian message is heard in every inhabited portion of the world. It must also promote the full realization in Christian circles of the ideals of Jesus, a task made vital by the democratic social consciousness of the age. It must study to satisfy the religious longings of the great human heart. It must organize its forces everywhere for the rendering of practical service in accordance with true Christian ideals. The church must, therefore, be ever evangelizing, educating and ministering to need wherever it is found. Its responsibilities are local, national and world-wide and may be helpfully studied from each of these points of view.

1. THE LOCAL PROGRAM OF THE CHURCH

The parish of a church is indicated by its range of influence, not by the number of people who attend its services. Some churches have a vastly greater local responsibility than others because of such advantages as a widely distributed membership, ample finances, a pastor of unusual capacity or popularity, or a name of long and honorable standing. The "Old South" church of Boston, the "Center Church" of New Haven, the church Roger Williams founded in Providence, or St. Paul's of Halifax, exert an influence quite disproportioned to their membership or their resources, because of their unbroken history from colonial days. Such churches must exercise a community or civic leadership even at the cost of sacrifice. Every church, however, whether large or small, historic or unheralded, is bound to determine conscientiously what its true parish is and to set itself to the task of ministering to that community in a Christian way. This will mean:

(*a*) *The Adequate Presentation of the Appeal of Religion throughout the Parish.* No duty of an individual church is paramount over the definite, persistent, balanced preaching of the gospel at the church edifice. But this should be extended and supplemented by the constant use of parish visitation, reaching out after people, groups and organizations, as well as by campaigns of aggressive evangelism, sometimes led, perhaps, by an evangelist, better still, originated and led by the pastor and his energetic laity. Few churches are really delivering the gospel message with full efficiency in their own fields. To bring this about is one clear element in the program of every church.

(*b*) *The Religious Education of its Own Constituency.* Each church is immediately responsible for the helpful growth of its own membership in Christian knowledge, in resourcefulness and in spiritual power. Its teaching program is as important as that of preaching. The pulpit, the mid-week service, the Sunday-school, the organizations of the church and the varied and numerous forms of personal service contribute to promote this Christian culture. A lecture or a recital, a club meeting or a class exercise may become as important a part of the regular work of a church as a sermon. In old colonial days a strong church had two pastors, one for preaching, one for teaching. The progressive churches of to-day are reverting to this plan. They are seeking the leadership which will enable them to train their young people for future responsibility and to develop in their older membership a spirit which seeks to render service rather than to make personal gain, and a power which will directly contribute to the upbuilding and to the efficiency of the church.

(*c*) *Definite Community Helpfulness.* Every church has a duty to its larger neighborhood only in part discharged by the holding of religious meetings or even by the proffer of educational or social opportunities. These services are essential, but at best they reach only a portion of the surrounding community. Each church is bound to aim to be an aggressively active factor in community life, promoting righteousness, purity, order, happiness, social well-being, and idealism. How it may best go about this large task is a problem which no outside counsel can solve entirely. Every church must prayerfully face its own responsibility.

2. THE NATIONAL PROGRAM OF THE CHURCH

With negligible exceptions the churches in meeting their duty to the nation act cooperatively, each single church through its denomination. No single church, no single denomination even can wisely assume exclusive responsibilities toward the nation or demand the recognition of exclusive rights. The Federal Council of the Churches of Christ in America is a well organized expression of this growing conviction and is the agency which is to-day helping to shape a very large part of those cooperative activity of the evangelical Protestant churches. The Council does not discourage or block denominational enterprise, but promotes, as far as possible, a united efficiency in affairs of common interest to all kinds of churches.

The churches of Christ, grouped for some duties denominationally and for others as a federation of denominations, face large and growing tasks in North America.

(*a*) *The Christianization of the Nation.* Both Canada and the United States have a long way to go before either country may call itself thoroughly Christianized. Much progress has been made during the past half century. Many people now living can recall the days when types of political, social and commercial corruption, no longer tolerated, were treated as venial evils, to be deplored but endured. The change has been largely due to the growing recognition of Christian ideals in every-day life. It is and always will be the task of the church to uphold persistently the vision of a Christian society with all that it implies, politically, economically, socially or religiously, and to press home upon the people its realization. Reforms grow out of clearer and better ideals; they create their own methods. The churches have the continuing task of maintaining the ideals and of urging them alike upon individuals, communities and the authorities of government.

(*b*) *The Adequate Development of Christian Institutions.* To declare an ideal, however good, is not enough. Every good ideal needs to be embodied in a permanent institution. Therefore the Christian churches, acting generally as denominations, have been zealous in promoting the institutions which express Christianity: churches, schools and colleges, asylums, hospitals, dispensaries, shelters and similar agencies of community upbuilding or relief, as well as Christian homes and fine community ideals. The history of the prompt and continuing response of Christian people to the appeals on behalf of the newer, growing portions of our two countries should be written in letters of gold. Their sacrifices have meant a better, finer North America.

(*c*) *The Care for Those Who need Care.* Society will never do its full duty by the alien, the indigent and the backward among our populations or by those who are stunted in their proper growth because of environment, ignorance, poverty or race, until the churches make the efficient management of such tasks a matter of their own definite interest. The religious motive is as vital as the scientific method in working out the abolition of abject poverty, the attainment of social justice and freedom and a good standard of intelligence for everyone. The steady application of the religious motive is a task, however, for churches acting collectively.

(*d*) *The Public Adoption of Political, Economic and Social Principles Which are Christian.* The church and the state have distinct functions, but when both are operating unselfishly for the equal good of all, they cooperate perfectly. The churches have a full right to insist that the government shall be Christian in spirit and in action. It deserves their criticism whenever needed reforms are blocked and should have their outspoken support when essential righteousness rather than policy is its aim.

The duty of one church or of a group of churches with reference to questions of public interest is a vexed question in detail. Many pulpits exclude the discussion of questions relating to the community, state or nation as out of place. The great war, however, with its mingling of idealism and emergencies, is accustoming loyal Christians to the pulpit discussions of food conservation or government loans as well as of the moral problems of peace or war. Everyone is seeing more clearly that all problems of life are problems needing a religious solution.

3. THE WORLD PROGRAM OF THE CHURCH

In meeting their world responsibilities the churches work, as a rule, through denominational or interdenominational organizations, yet special opportunities are afforded the single church or even the individual, disposed to do some individual bit of service for the world beyond North America. A Christian man or woman can have his own missionary or mission-worker or enterprise assigned to him by the foreign missionary Board through which he customarily gives. A church can have a missionary or several of them; some churches are responsible for a whole mission station or for some particular enterprise or institution. In the main, however, foreign mission efficiency is due to the faithful cooperation of the churches of a denomination with their own foreign mission Board which is organized to make the wisest possible use of the funds contributed, and to the growing readiness of all of these Boards to co-operate with one another in solving the problems of the mission fields under the unifying action of the Continuation Committee of the World Missionary Conference of 1910, which they established for such advisory guidance. During these intervening years, remarkable progress has been made in bringing under joint management the enterprises which serve all missions, such as the production and sale of literature of the Christian type and the management of institutions of higher education or of hospitals. Very great advances have likewise been made in the adoption of areas of special responsibility by denominations, thus avoiding duplication or competition and giving each group of churches an equal chance to make a wise and fruitful use of its resources.

To set forth a detailed program for the churches in their relationship to the world of need beyond the borders of their own land is impracticable. Their general goal is to make Christianity and its institutions indigenous in every non-Christian land.

(*a*) *The Adequate Presentation of the Gospel Message in Every Non-Christian Area.* The purpose of this presentation is that individuals and groups may be won to the Christian life and to the acceptance of Christian responsibilities. "The first consideration of a mission is the forming of a body of believers." This, however, is a complex task involving patient instruction, personal testing, Christian nurture of every sort. Hence it requires a staff of missionaries with varying adaptedness. According to a very recent statistician, Secretary S. Earl Taylor of New York City, this evangelizing task is hardly more than half accomplished. There are still many unevangelized or slightly evangelized areas, even in the densely populated portions of the globe.

(*b*) *The Gradual Organization of These Converts into Nationalized Churches, Self-Supporting, Self-Directing and Self-Propagating.* It is natural that churches developed under some particular denomination should continue the traditions of their founders, particularly in matters of management and doctrine. Yet the real goal of the Christian forces of North America is not to add to the number of churches under the name of each active denomination, but to develop groups of Christian churches thoroughly loyal to Christian principles, but truly indigenous in methods and spirit.

(*c*) *The Establishment of the Institutions of Christianity.* As at home, so on the foreign field the secret of the steady advance of Christianity is the establishment of the institutions which express, nurture and protect it. This means schools of every type, hospitals big and little, dispensaries, clubs and shelters. Their number and variety is beyond recapitulation and is directed by need.

(*d*) *The Gradual Reorganization of Society on a Christian Basis but Under Indigenous Forms.* Christian principles are very simple; they apply equally to conditions in the heart of Africa, in a Chinese village or in one of the crowded cities of the nearer East. Our Western methods are not equally applicable. A civilization which is truly Christian in spirit, but which affords each Eastern people a broad and free opportunity for the realization of its own fine ideals is the objective which our churches have in mind.

Neither the individual nor his own church is lost in this huge program. As stated above, each may be related responsibly to one or more of its details.

BOOKS TO BE CONSULTED

The Missionary Education Movement has published a number of volumes by very competent writers which set forth the various aspects of the task of the church. Some of these are Strong's "Challenge of the City," Wilson's "Church of the Open Country," Doughty's "Call of the World," and Faunce's "Social Aspect of Foreign Missions." Stelzle's "American Social and Religious Conditions" (Revell) is very suggestive and stirring.

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. Name four problems which the church faces in these days.
2. What other problems than these are before it?
3. What is the true measure of a church's parish?
4. Is its program within that area limited to the three responsibilities mentioned?
5. In what two ways may a church share in a national Christian program?
6. What four important national tasks are laid upon the churches?
7. What is the duty of the church with reference to questions which must be solved by political action?
8. What is the responsibility of a church to the world of need?
9. How can its response to this obligation be made most effective?
10. What are the four elements of a real world program?

CHAPTER V.

CHRISTIANITY'S PROGRAM OF EVANGELIZATION

The first duty and privilege of Christendom in every age is to carry the message of the gospel to every reachable human being. This obligation has been accepted by the church since its very beginning as the unquestionable will of its Lord. His words not only make the obligation universal in time and place, but also give it the support of His eternal presence with those who go forth loyally and obediently to do their share in its fulfillment (Matt. 28:19, 20).

The real fulfillment of this command of Jesus involves the getting of the good news of salvation and of the new and abundant life which a vital relationship with Jesus offers before the people of the world and *keeping it there.* It is more than a temporary activity; it calls for sustained, continuous energy. It is more than preaching; it involves a varied program. It includes in its scope the recognition of God's plan for His world and for each individual in His world, and the effort to bring each individual and the whole world into harmony with God's plan. Conversion is one outstanding step in this great process. But equally important is such moral and religious training of every individual that he will grow up as a member of God's family and be eager to assume the duties which that relationship involves. This is a home no less than a foreign problem. Wherever human beings are found there are those who need the Christian message. Usually it must come to them repeatedly and from many angles before it will challenge their lives. The task of evangelization is, therefore, not merely important but also absorbing. It calls for the investment of energy, skill and judgment, no less than of spiritual qualities. Each church desires the thorough evangelization of North America and of the non-Christian world and stands in a responsible relation to each of these achievements.

1. THE PROCLAMATION OF THE GOSPEL IN NORTH AMERICA

Vital Christianity cannot, in the nature of the case, be inherited; it must be accepted by every individual and its principles wrought into life. Many who are born in Christian homes are not obedient to the principles of Jesus. Consequently the essential message of Christianity needs to be taught continually even to those who have always lived in a Christian environment. Far more is it needed for those who have been unfortunate in birth conditions, in the surroundings of childhood, in opportunities for improvement, or who have somehow become prejudiced against the church and its message. There are those in every community, however small, who should be made to feel the friendly interest and nurture of the church. There are thousands of them in every great city. It is the business of organized Christianity to see that no one is overlooked anywhere.

(*a*) *The Share of Each Christian.* Responsibility for the evangelization of North America begins with each disciple of Jesus, who is called, like Andrew and Philip, to find another and to bring him to Jesus. No religious organization can compare in efficiency with a zealous, friendly, sincere Christian. Whatever encourages each one to do his share in actively carrying the Christian message is an investment for America. The expression of that message in some definite way to one who has never given his heart and life to God is the greatest service anyone can render. The teacher especially has the opportunity to interpret the

Christian message and to lead the next generation into active participation in the program of Christianity.

(*b*) *The Share of Each Pulpit.* It is certainly true that no single church is thoroughly evangelized in the sense that every one of those who share in its privileges has committed himself to God's service. Every minister faces a certain number of people each week, old and young alike, who are in general sympathy with Christianity, but have not yielded to its claims. It is even more sure that no community, however small, is wholly evangelized. Every pastor needs to reach out beyond his congregation to influence men and women everywhere.

The adequate preaching of the gospel is the task of the minister. Preaching is more than the delivery of a good sermon; it is the impress of a devoted personality, upholding fine ideals of righteousness, purity, goodness and friendship. A great minister preaches by his life as forcefully as by his words. Some ministers have a hearing far beyond their own communities. They are in demand; their writings are eagerly read. The secret of their popularity is usually their power. Like the young minister at Drumtochty, they do not forget to "say a good word for Jesus Christ" which touches men's hearts and blesses their lives. This is a privilege in which all can share. Besides preaching, the minister has an opportunity in evangelism in his Sunday-school by taking an active interest in the lives of the members of the school, following the development of the younger ones, especially as they come to the years of crisis and decision, and by keeping in close touch with the teachers. This opportunity for formation of Christian character is one that no progressive minister to-day will neglect.

(*c*) *The Share of Each Church.* Each organized church is as responsible as its minister for the evangelization of its community, however large or small that may be. It is a layman's proper task to make his church a real force in the community. An institutional church may have a staff of paid religious workers, but its real efficiency will usually be measured by the number of its own members it enlists in volunteer service. Organized adult Bible classes, men's and women's clubs and evangelistic teams can find abundant opportunities for work in a community.

When a church awakens to its own responsibility and plans to meet it, the first step to take is usually to make a survey of the community, so as to determine its religious needs and thus the task best adapted to the resources which are available. If several churches unite in such a survey, they can usually apportion these tasks equitably so that no church or smaller unit will be overburdened. Some churches estimate their parish broadly and reach out beyond their locality in helpfulness, sending deputations to the smaller churches of their order within automobile range to take a message of brotherly cheer. A Bible class or a Young People's Society can render excellent service of this sort. Any church or any organization in the church that takes itself seriously is able through its resources to render real evangelistic service to a surprisingly large constituency.

(*d*) *The Share of the Churches of a City.* In the large number of cities in North America which count their population by tens of thousands, there are groups, sometimes masses, of people who are not easily reached by the churches. Such people vary all the way from those whose ignorant heathenism is as real as that of Africa to those whose aloofness from the churches is a matter, not of conviction, but of misunderstanding or of environment. It is the clear duty of the churches of a city to carry a simple religious message to such groups. Often they can best be reached indirectly, through the Christian Associations, the Salvation Army, or through similar organizations which work in full sympathy with the churches. For such general civic religious work the churches find it advantageous to cooperate, often under a city federation. The effective meeting of the real religious needs of a great city, its slums and its rapidly growing suburbs is a very difficult problem, demanding great alertness, wisdom, farsightedness, persistence and generosity on the part of each single church.

(*e*) *The Share of the Churches of the Nation.* For the work of national evangelization the churches must act in larger groups. Each denomination has a home missionary organization which enables its churches to act as a unit. The majority of the Protestant communions unite in federating these organizations under the Home Missions Council, which is, in turn, the department of home missions of the Federal Council of Churches. The Council facilitates a united study and development of the great national evangelistic tasks which confront the churches of North America. Of these, the primary one is the strategic placing of Sunday-schools and of preaching centers on the frontier. In North America there is still such a region. Sparsely settled areas, the great ranching regions, the mountain districts and the irrigation projects furnish thousands of communities which have no religious privileges, but must be given them. Recently a careful survey was made of this newest West in ten of the States so that the task might be handled scientifically and without overlapping.

The second task to which our home missionary heroes summon the churches is the planting of Christian institutions to keep pace with our rapid national extension. The Christian school is as important a factor as ever in our history. Few more will be needed, perhaps, yet those few will be strategic.

Again, our home forces have an important task in the maintenance of the efficiency of the churches which have limited resources. A church which cannot function strongly to meet the needs of its proper field is of little value. Many churches are weak because of denominational rivalries; others have gradually lost their supporting membership; still others are confronted by unusual demands created by their close proximity to educational institutions, to needy situations or to military camps. The added strength will sometimes be attained by the uniting of several competing churches into one; sometimes by judicious assistance given by a denomination or by several of them. It is essentially a cooperative task.

It becomes very clear that much of the weakness and inefficiency of the past has been due to the divided forces of Protestant Christianity. The successful development of Christianity's program depends upon the proper federation of all active organized Christian forces and demands such action. Several churches in a community where one only is needed and denominational rivalry in preempting new locations are being recognized as altogether wrong in policy and in morals.

2. THE PROCLAMATION OF THE GOSPEL TO THE UNEVANGELIZED WORLD

The great task of carrying the simple gospel to the unreached portions of the world, at which the Christian church has been aggressively at work for a century, is even yet gigantic. Notwithstanding the ease with which missionaries can reach the great majority of mission fields, the wealth of Christendom, the wonderful results of past experience and increasing skill in the use of methods, the summons of the situation to every Christian, to every

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church and to every communion is imperative. There are many unevangelized sections of the world where no one is even announcing the message of the gospel. The countries which are nominally occupied, like India or China, are but touched. The impact of Western civilization is impairing the confidence of Oriental peoples in their inherited faiths, but there is great danger that when they forsake ancestral beliefs they will relapse into indifferentism, skepticism or spiritual torpor.

The foreign missionary enterprise to-day, like that of home missions, is a complex affair. Preaching the gospel is only one stage of a long process leading toward the transformation of a civilization, but it is the first stage. It must not be too narrowly defined. Evangelization means the use of all the means which are essential to the bringing of a people to a clear understanding of the gospel, so that they will form a body of believers. The missionary home sometimes preaches as powerfully as the missionary himself. The class for instruction is quite essential to the preparation of those whose hearts have been touched by the gospel for the important responsibilities of the Christian life.

The share of North American Christianity in this wonderful enterprise is distributed much as above:

(*a*) *The Share of Each Christian.* Not every Christian can be a foreign missionary in the literal sense of the word, but every one can get behind a representative at the front. Many men and women to-day are supporting their own substitutes or a native worker on the field or are carrying the cost of some specific bit of work there. No one is unable to lend a hand along with others through the regular contributions of his church.

(*b*) *The Share of Each Church.* There are some churches even to-day which, to all seeming, do not believe in foreign missions, but they forego a great privilege in refusing to support the cause. They miss the zest of giving generously to a cause supremely worthy. The more definite the goal of giving, the more spontaneous and generous the gift. Hence many churches adopt their own missionary or support some definite part of the program of a mission station. Such a first-hand connection with the foreign field is readily arranged by a mission Board.

(*c*) *The Share of a Denomination.* Each Protestant denomination in the past has found its own foreign field and has developed that field in its own way. There is great inspiration for any group of churches in working together for a specific task altogether worthy of their greatest efforts. Under the stimulus of the appeal of the need of an unevangelized world each Protestant communion has taken a noble share in this sacred enterprise of which each adherent has great reason to be proud and with which he should be familiar. The temptation to make missions a denominational rather than a Christian enterprise has, as a rule, been overborne by the sincere desire to use the resources of the organized churches in promoting the will of the Lord Christ.

(*d*) *The Share of Denominations in Cooperation.* In past years the independent, sometimes unfriendly, attitude of denominations toward each other naturally caused not a little duplication of effort and some rivalry. At the present day, however, there exists a spirit of cooperation and of unity which, while not hampering individual or denominational enterprise, is working out a scheme of allotment of territory and of responsibility which will prevent unnecessary duplication of effort. At the same time, this same spirit is fostering all kinds of union enterprises: colleges, seminaries, medical schools, presses, dispensaries, hospitals and depositories—whatever is needed by all missions in common. The significance of this getting together is great. Not only does it mean economy of energy, funds and leadership and the elimination of conflict, but also it permits a more comprehensive attack upon the problems to be met. The next quarter century ought to see more missionary progress than nineteen centuries have witnessed.

BOOKS TO BE CONSULTED

For definite missionary literature to use with a class apply to the educational secretary of your Home or Foreign Mission Board or to the Missionary Education Movement. The latter organization represents the interests of all Boards and will give helpful advice to meet each particular kind of need. On the evangelization of our own country see Douglass' "The New Home Missions" (Missionary Education Movement), and Guild's "Manual of Interchurch Work" (Missionary Education Movement).

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. What is meant by evangelization?
2. What does it involve beyond preaching?
3. Why is North America still a proper field for evangelism?
4. What is the share of the individual Christian in evangelizing North America?
5. Distinguish between the share of the pulpit and that of a church.
6. What are the cooperative tasks in the evangelism of North America?
7. What is the chief reason for past inefficiency in the performance of these tasks?
8. To what extent is the non-North American world evangelized?
9. What is involved in evangelization on the foreign field?
10. Distinguish between the share of each Christian, of each single church, of each denomination and of our united forces in making these tasks effective.

CHAPTER VI.

CHRISTIANITY'S PROGRAM OF EDUCATION

The one who wishes to think through the active program of Christianity must distinguish between its task of evangelization and the equally important tasks of education, of social betterment, and of social reconstruction. To be sure, these are inextricably mingled in actual fact. Evangelization, as we have seen, proceeds by an educational method, so does social reconstruction; and the very effort to carry out a careful program of evangelism, social service and missions becomes a scheme of education, evangelizing and socializing and inspiring with the missionary spirit those who undertake it. Yet it will be helpful to make the threefold distinction. By evangelization is meant the whole process of presenting the gospel of Jesus for acceptance, and of winning the individual to assume its privileges and responsibilities as a member of the church of Christ. It is quite a process in itself and may take considerable time. Education is the process of studying and of ripening which develops moral and spiritual strength, the power to take responsibility, an understanding of what Christianity really is and a growing fullness of life. Social service is not only the application of accepted Christian principles to the working needs of the world, but a new interpretation of those principles. Evangelization as popularly thought of is really an emergency measure. The natural and truer expression is *educational evangelism*, for there are many brought up in enlightened Christian homes who have developed Christian habits and definite Christian convictions, without being challenged to do so. Such Christians are wholly normal and are among the most reliable of workers in all forms of service.

Programs of education and of social helpfulness are just as essential for the Christian church as a program of evangelization. Education standardizes and secures what evangelization garners. The recognition of this fact justifies the magnificent generosity of Christian men of wealth toward the educational institutions of North America and the profound respect which everyone cherishes for a true teacher. Education is a quickening process which, from the standpoint of the churches, has certain well-defined values. Its application is universal. There is no real difference between secular and religious education in method, only in motive, object and range.

1. THE AIMS OF CHRISTIAN EDUCATION

There are many results gained by a well-organized system of education. Those on which the Christian churches lay stress in developing dependable disciples of Christ are at least four in number:

(*a*) *Preparation for Religious Decision.* Between the hearing of the Christian message and the submission of the will in obedience to Christ is often a long course of experience. Many hindrances arise to delay progress. Ignorance must often be removed, prejudices overcome, inherited beliefs and customs set aside or interpreted from a fresh angle, indecision overborne, inertia galvanized into action. All these yield to a process of organized education and the Christian church is vitally interested in furnishing opportunities to enter upon such a course of training.

(*b*) *Christian Culture.* Protestantism favors an active life of service. It holds that the individual should consecrate himself to God not merely in a passive sense, but to the utmost range of his possible development. It expects such life to be rounded, deepened and broadened by education so that it may realize its utmost of usefulness. Not every person can be great, but each one ought to be as great as possible.

(*c*) *The Social Efficiency of the Individual.* It was Paul who declared that every Christian is a "living gospel," preaching effectively through deeds and words. Christianity is often estimated in accordance with the merit or demerit of some one disciple. A vigorous, friendly, generous Christian will do much to draw others into the fellowship of the church or at least into sympathy with it; while a selfish, narrow, petty disciple will repel every one. The education that develops human powers and cultivates human sympathies and tastes, while developing the conscience and cultivating the will to obey, is of much value to every servant of Christ. It enables him to become a contributor to human need in some definite, concrete way, a person reliable and helpful, not one who merely counts as one of the crowd.

(*d*) *Leadership.* The secret of Christianity's progress has always been the discovery and development of competent leaders. The church of God is an institution, whether democratic in organization or hierarchical, which functions through great leaders. The success of its enterprises, humanly speaking, depends on the quality of the leadership. A prime element in its strategy is, therefore, the organized search for choice men and women and the furnishing of opportunity whereby they may be fitted to discharge great responsibilities and assume the unusual tasks of leadership. If in each generation there are a few who have the gift of far-ranging leadership and are trusted by the church universal, the religious interests of the age move forward.

2. THE APPLICATION OF THESE AIMS

The Christian church has rarely failed, at least during the last few centuries, to stand behind all helpful schemes of general education, so essential is educational opportunity to the needs of a social order which recognizes human rights and obligations and to a sound religious program. Intelligence underlies efficiency. But the church has yet far to go in doing its full share toward promoting the educational program which increases spirituality and resourcefulness, develops a sense of reverence, inculcates right habits of worship, relates each member to his own church, to his denomination and to its work and to missionary enterprise at home and abroad, and opens up a program of service which trains for a willing, steady, resourceful participation in the life of the kingdom of God.

(*a*) *An Educational Program in the Individual Church.* Protestant churches are just beginning to comprehend what is meant by a real program of religious education. Such a program would call for a marked, if not a radical reconstruction of the entire scheme of activity of most churches and for a decided readjustment of their budgets. It would mean the measuring of each element in the activity of the church by its value educationally. It would affect every service held under the auspices of the church. It would coordinate the resources and forces of the church for the sake of achieving certain important results.

No formal program of education can be formulated which will fit into the needs of every church, but the following suggestions will be found worth while:

(1) A wide program for any church calls for *a thoughtful survey by a competent committee* of the resources of the church in possible and actual membership and in finances, resulting in a scheme to be attempted by the church during

a term of from two to five years. The more challenge there is to the faith, courage and pluck of the membership, the better.

(2) Such a program, once launched, needs careful direction by someone responsible for its success. Fortunate is the church which is able to employ a *trained director of education*, not a mere utility man who does chores for the pastor, and, incidentally, superintends the Sunday-school, but one who is the responsible, directive center of a wide-ranging program of educational activities, supported, recognized and followed by the church.

(3) This program will *cost money*. It cannot be handled on the customary basis of a small church subsidy to the Sunday-school. When churches realize that through it they are making an investment for future efficiency and for present power they will rate the program of education on a par at least with that of music.

(4) It will call for *an educative cooperation by the pastor* in his pulpit, his mid-week service and his occasional talks.

(5) It will mean a thorough modern *organization of the Sunday-school* so that it will draw under its influence every family of the church, and every other available constituent of the church, and give them appropriate instruction in the Bible, in Christian history, missions and religion, in their own church and its home and foreign mission program, in worship, in the world of to-day and their responsible place in it and will train them to respond to calls for Christian serviceableness.

(6) Such a program will likewise call for the *organization of such classes and clubs* for study, investigation or service as may enable each type of student from boys and girls to parents or other adults to realize the ideals thus inculcated. This service program may even include:

(7) Attention to the *recreational life* of the young people of the church.

(8) An *employment bureau* for those reached by the church.

(9) A *service objective* for each minor organization arranged by a church committee on the coordination of the service life of the church, and

(10) *Weekly publicity* in the local press regarding the activities of the church.

Thus carefully organized and fostered the annual program of a church may readily become a program of very wide range and limitless significance.

(*b*) *An Educational Program for Local Groups of Churches.* In many cities, particularly where there exists an organized city federation of churches, the churches are grouping themselves together, appointing a director of religious education for the whole group and uniting for some details in a common program. The director of education for such a group of churches has an enviable opportunity under proper conditions. A community program is perfectly feasible which will gradually reshape the church life of the city. Three average well-to-do churches are enough to start such work with efficiency. It is coming to be seen that the best thing they can do is to organize a community training school. In any community it will mean much to have one full evening each week for half the year dedicated to religious education with a rallying center, a capable leader and a representative, able, interested board of control. Classes would generally be conducted but an occasional popular program with attractive speakers and a social rally will develop interest. Such a community school once well begun and handled will achieve remarkable results.

(*c*) *A Denominational Program of Education.* In order that the churches of each denomination may become alive to the value of this work of religious education and may adopt wise methods, every progressive denomination has organized a Board of Education or an Educational Committee or Commission, whose executive secretary seeks to unify, standardize and promote the educational work of its churches. These bodies are able to raise denominational averages of efficiency by wise investigations and helpful standardizations.

(*d*) *An Educational Program for North America.* No longer are these agencies working separately and in rivalry. They have formed a Council of Denominational Boards of Education, which serves as a general clearing-house for the disseminating of ideas and the federating of plans. Fortunately for the educational interests of the churches of North America there are in active existence four organizations which seek to promote these interests. Naming them in the order of their organization, they are: (1) The International Sunday School Association, which seeks to unite all the Sunday-schools of North America in an aggressive, efficient, comprehensive program of study, worship and service; (2) The Religious Education Association, which unites all types of religious leaders for the consideration and formulation of the ideals and methods of religious education; (3) The Sunday School Council of Evangelical Denominations, which represents these denominations in all matters relating to the highest efficiency of their Sunday-schools; (4) The Commission on Christian Education of the Federal Council of Churches, which seeks to bring each denomination into an active acceptance of educational ideals and to make them function socially. Through these important organizations, each one North American in scope, the needs of two great sister countries, the United States and Canada, are being harmoniously and, as far as possible, proportionately developed.

(*e*) *An Educational Program in Non-Christian Lands.* In the field of foreign missions the importance of the educational work of the Christian churches cannot be overstated. It follows the general lines of educational work at home, except that in many lands the missionaries are concerned with general education in all its forms from kindergartens to schools of professional training as well as with the problems and tasks of religious education. Each mission is confronted by the task of transforming ignorant converts into social and religious assets for their own country.

There exists the real danger of an indiscriminating use in those countries of the educational methods and ideas of North America. There is going on a scientific study of the mental habits of each race, of its environment, of the influences which affect the lives of its children and youth which will make increasingly possible and practical the accurate adaptation of the principles of educational science to their particular needs. Much useless if not harmful work has been done in the past which overlooked the inborn traits and ignored the special adaptions of these peoples; often brushing aside a custom as superstitious which would really serve as the basis of approach to a religious tendency of great value. Such errors will be increasingly rarer in the future. Educational plans both comprehensive and significant are being developed to-day by our foreign mission Boards, acting together through the Foreign Missions Conference of North America and its representative committees and related organizations, whereby, under joint auspices, wherever the work can best be done conjointly, and under each mission according to its ability, the work of educating our native brethren up to the noblest religious, social and practical standards of their own lands and of ours shall wisely, economically and with efficiency be achieved.

The World's Sunday School Association, with headquarters in London and New York, is organized interdenominationally to make the work of religious education effective on foreign fields through the leadership of trained secretaries and auxiliary committees or associations. It holds World's Conventions and National Conventions, encourages the development of indigenous lesson and other educational literature, provides teacher training courses in institutions and at institutes for missionaries, native pastors and Sunday-school workers, and in general promotes community sentiment for a program of character building. In North America the Surplus Material Department of this Association has related twenty-seven thousand Sunday-schools to missionaries and mission stations. Through it any individual school or class in North America may form with little expense a living connection with the mission field.

BOOKS TO BE CONSULTED

For a scholarly understanding of what religious education involves read such books as Coe's "Social Theory of Religious Education" (Macmillan). Its application to the foreign field is well set forth in Faunce's "The Social Aspects of Foreign Missions," and in Barton's "Educational Missions" (Missionary Education Movement). For gaining ideas of the problems which educated Christian men and women must help to solve, read your denominational missionary literature or that stirring and attractive periodical, "The World Outlook" (150 Fifth Ave., New York). For local and general educational programs see "The Manual of Interchurch Work," *passim*, or Athearn's "Religious Education and American Democracy" (Pilgrim Press), or Winchester's "Religion and Democracy." Many excellent hints are to be found in Trull and Stowell's "The Sunday-school Teacher and the Program of Jesus" (Westminster Press).

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. What is the distinction to be drawn between evangelization, education and social service?

2. In actual practice what becomes of this difference?

3. Which is fundamental from the standpoint of method?

4. Name four aims of Christian education. Add other aims.

5. Which aims deserve greatest emphasis?

6. What are the specific results to be gained from an educational program by an individual?

7. What are the steps to be taken in determining a wise educational program for each church?

8. What various activities may such a program include?

9. What can a group of churches do educationally? What organization stands ready to help?

10. How are denominational programs of education carried on?

11. Through what organizations are the educational activities of the Christian people of North America coordinated? What do they help the churches to do?

12. Through what organization are the North American Mission Boards seeking help to develop a scientific system of general and religious education in non-Christian lands?

13. What is the task of the World's Sunday School Association?

CHAPTER VII.

CHRISTIANITY'S PROGRAM OF SOCIAL RECONSTRUCTION

Christianity's program of education inevitably leads to social reconstruction. Christian principles cannot be faced without suggesting a new, nobler, social order truly Christian in spirit, and without forcing all manner of fundamental changes in existing conditions in order that the better order of things may be realized. The world in which the moving forces are human ambition, human greed, human rivalry, human selfishness and human littleness considers the logical program of Christianity to be radical and impracticable, and so it is from the standpoint of such a world. True Christianity absolutely sweeps away the ideas of "getting what one can" and letting the "devil take the hindmost" It enthrones the attitudes of brotherliness, friendliness, fairness, justice to all, demanding that everybody, great or small, old or young, rich or poor, capitalist or working man, professor or office boy, pastor or layman, deacon or Sunday-school teacher, shall adopt an attitude toward life based upon the teaching of Jesus. It demands also that a standard of living which is in harmony with Jesus' teaching concerning the worth of every individual be made possible for all, in order to protect the Christian attitude of goodwill from the ravages of social cleavage, economic pressure and class conflict. Its purpose thus goes far deeper than the exhibition of friendliness to individuals. It would make Jesus' teaching of service central in every human relation, in industry, in commerce, in international relations, as well as in personal fellowship with individuals or within limited social groupings, as for instance, within the church.

Christianity is held responsible for social inequalities, for social injustice and for social evils, whether these are industrial, civic or personal. There are two reasons for this responsibility. In the first place, North America, at least, claims to be a Christian country and ought to measure up to real Christian standards. In the second place, economic questions are moral questions at bottom and therefore are religious questions. The world is not ruled by blind forces, but by forces which are in ever increasing measure coming within human control. If all men really tried to be fair and friendly in the light of the highest ethical ideals, there would be constant and rapid readjustments, but no severe economic crises, such as shake the human world and threaten to disrupt society. Human suffering would not disappear, but it would be endurable. For the industrial evils of to-day Christianity is in some sense responsible, for they are evils of our so-called Christian civilization. At least, we may declare that Christianity must take a direct, positive share in the consideration of these evils with a view to their final solution. This is not only a legitimate, but an essential part of the program of the Christianity of to-day and tomorrow.

To describe comprehensively in concrete terms a true Christian social order is impracticable. Such a description would be an interminable catalogue of details. It will be clearer to discuss the essential principles in accordance with which all such details may be judged. This was the method of our Lord and of His great apostle to the Gentiles. Jesus gave us the "Golden Rule;" Paul, in place of laying down a rule of purity, wrote to the Corinthians, "Glorify God in your body." Whoever grasps the broad principles which express Christianity's solution of social problems can readily discover the particular program of action to which these principles urge him.

1. THE CHRISTIAN SOCIAL ORDER IS A DEMOCRACY

Christianity assumes that every one should have a chance for self-realization. Moreover, it teaches that as a unit of society he should render service. It is a false view which recognizes caste lines which cannot be passed. On the contrary, men are born that they may grow to their fullest capacity. It is the privilege and duty of society to give each member a chance. Consequently every enlightened nation has a scheme of universal education, in an attempt to produce an intelligent and efficient democracy. A truly Christian nation will be one which erects no bar to dignities, types of service or positions of power other than those imposed by the natural conditions of life, and which admits of no economic domination by a privileged group. Some men are more brilliant, far-sighted or wise than others and they naturally become leaders. Such natural ranking Christianity approves, profiting greatly by it, in so far as excessive reward is not claimed for such natural abilities. Christianity demands however, that such leadership shall be held in trust for the common good, that it shall not be used for the selfish advantage of the individual. The church must teach clearly that men with capacity for leadership in commerce or business shall subordinate personal ambition to the ideal of service, just as the teacher, the minister, and the physician now do to a large extent. Service in the field of industry and commerce must come to be rendered on the same basis as service is now rendered by those set apart for Christian leadership, that is, on the basis of giving all to the common good and retaining only what is necessary for an efficient and well-developed life.

This same principle extends to the whole life of organized society. We find ourselves caught in a social order which destroys the opportunity for some men to serve, making them the helpless victims of corporate greed, of public indifference and inaction. The great majority of men are so driven by the necessity of making a bare living for themselves and their families that there is little energy or time left over which may be freely given for the larger good. Such a condition destroys not only the opportunity to serve, on the part of great masses of people, but it sets men against one another in desperate competition.

It is this present condition of society which justifies collective action. With men at both ends of the social scale caught in a network of evil conditions and relations, only action by the group can find the way out of such chaos. The individual in many situations is helpless. Capital is now fairly well organized. Owners of wealth deal not as individuals, but as corporations. That process must go on, until it is completely organized. But the same right must now be extended to the working class, before we shall have fit instruments with which to work out our social destiny. Only as men meet together as equals can they work out their common good. This is the reason for the constant demand on the part of the working men for "the recognition of the union." It is the demand that they have the opportunity to meet the men with whom they labor as man to man, not as master and servant.

Here is the crux of the present demand for democracy. Political democracy can never satisfy the desire of the human spirit for mastership of its own destiny in a world which is increasingly ruled by economic power. The desire to participate in this new and powerful kind of social control cannot be satisfied either by the right to vote for political representatives or by good wages, shorter hours and better working conditions. For democracy is a thing of the spirit; it is the reaching out of mankind for full control and development of all of life. In the era just ahead, this demand for democracy will change very radically the present basis upon which industry is conducted. The church which does not understand with sympathy and encouragement can take no leadership in such an era.

2. THE CHRISTIAN SOCIAL ORDER IS A BROTHERHOOD

Jesus was ever declaring that men should look upon one another as brothers. If this is recognized, it rules out all arbitrariness, dogmatism and stubbornness in favor of friendliness of spirit and a willingness to recognize the point of view of the other man. Such a spirit will go a long way toward minimizing the industrial struggles or the social upheavals of the day. It has often been noted that one of the best and quickest ways of ending a struggle is to get the leaders on both sides of it together around a dinner table.

The brotherhood principle works out in every-day life when employer and employees think of one another as actual co-workers in a common undertaking. When the apostle Paul sent the slave Onesimus home to his master Philemon, he called him a "brother beloved," which was equivalent to an appeal to Philemon to forgive his slave and treat him fairly (Philemon 16). There is not a little slavery of one sort and another to-day which will disappear absolutely before the test of brotherliness. The obligation of measuring every other man by yourself is not only a command of Jesus, but a conclusion of triumphant democracy. It is incumbent on Christianity to develop the kind of society in which this ideal of brotherhood will become possible.

3. THE SOCIAL ORDER OUGHT TO BE WHAT JESUS MEANT BY THE "KINGDOM"

Jesus never made the mistake of overlooking spiritual values. Nor should we make that error. Beyond the obligation upon the Christian religion to establish brotherhood and fellowship in the earth lies the obligation to make the love of God central in human life. The greatest thing in the world is not any particular achievement, but the expression of the spirit of God in every aspect of life. The divine law of love must come to be the animating force in all of life. Before that energizing principle every difficulty will be cleared away and every evil banished. The thing that affects the individual life most vitally is its temper and purpose. This fact makes it all the more incumbent upon the church to root out the evil conditions and the hateful conflicts that would destroy and nullify the purpose of divine love in every individual and in all of society.

The recognition of the spiritual factor in all community life makes easy the further recognition of the grandeur of unselfish action. To give one's life on the field of battle is a noble sacrifice; to give one's life in order that humankind may profit is even nobler. Who will ever fail to bless the memory of those heroic surgeons in Cuba many years ago who gave their lives a useful sacrifice in order that the cause of yellow fever should be determined and destroyed? Like Paul at Miletus, they "held not their lives of any account as dear to themselves, so that they might accomplish their course." But heroic sacrifice is not confined to educated or prominent men and women. It shines with the very glow of the face of Jesus Christ in the lives of many humble folk who are never known publicly at all. The program of Christianity has abundant room for such deeds wherever they take place.

4. PERSONALITY TAKES PRECEDENCE OF PROPERTY

The great body of law in the light of which legal decisions are made has come down to us from the past and embodies the ideas and the viewpoint of the socially fortunate, those who were owners of property and whose views on the question of property were colored by their station in life. For that reason, the current conception enthrones property as sacred. In many cases, while theoretically human life is regarded as more sacred than property, in actual practice it is the property that is protected. Such a conception must be challenged. Our Lord believed that men were always more important than customs (Mark 2:27) or things (Luke 12:20,21). He called the man a fool who measures his life by the abundance of his possessions. The normal, free expression of his own personality is the most precious right of man. For this reason slavery in any of its forms is eternally abhorrent to men. They deeply resent it, and seize any chance to throw off its shackles.

The right to a normal life, attended only by the accidents, difficulties and troubles inevitable to human existence, forbids the dwarfing of human life in order that men may grow rich or even in order that a community's resources may be increased. An increase of production for any possible reason cannot excuse the blighting of child life or the weakening of womanhood or the converting of a human being into an animal who merely eats, works and sleeps. Hence Christianity puts into its social program strict laws regarding the use of child labor in manufacturing, and insists upon a restriction of the hours for working women and a recognition of the limitations of womanly strength. This means that childhood and womanhood have a social significance that must not be sacrificed to any selfish interest. Christianity also recognizes the right of the laboring man to lead a man's life, and is coming to believe in the principle of the laboring day which provides recreation and rest as well as toil. It is only one application of the precept that "man doth not live by bread alone." But Christianity may not stop there. It must challenge the basis of society which condemns one man to hard, monotonous labor, even for six or eight hours a day, and assigns to another man that part of the world's work which will contribute daily to his own development. Christianity demands that all the work of the world shall be so handled that it will build and not destroy human life, and in such manner that it will contribute to the development of every one who participates in it.

5. PROPERTY IS A TRUST

If property is but the means to the larger end of supporting and promoting life, it follows that the ownership of property may not safely be left in the hands of a few people who by accident of birth or natural endowment happen to have control of it. A wealthy man, if he is a Christian, may not feel that he is the absolute master of his possessions. It goes without saying that he may not shut his eyes to questionable rentals because they are high and give him much ready money to spend on missions; he may not permit his working force to labor under unsanitary conditions or to live like beasts in order that his profits may multiply; he may not speed them to the verge of physical exhaustion in order that huge dividends may be earned by "widows and orphans" like himself. But far beyond that, it is his obligation to use his money to destroy the very order of society which makes it possible for one man thus to profit at the expense of his fellows. He must work unceasingly to establish the kind of a social order in which it will be impossible for the means of subsistence to come into the possession of a few individuals who thus control the destiny of the rest of mankind.

6. LABOR LIKEWISE HAS AN OBLIGATION TO SOCIETY

The average working man has a capital of health, energy and skill. He is under obligation to do a fair day's work for the wages mutually agreed upon by himself and his employer or by his representatives. This assumes, of course, that he is not required to work a day that is excessively long. If he is required to work for too long a day, or to the point of exhaustion, it is not possible for him to give fair and honest service because of the depletion of his vitality. His loyalty to his employer is not exclusive or supreme. His loyalty must also be to the common good. His anxiety to render a fair day's service must spring from the determination to make his life and his work count for the general good of the larger community. The wage-earner, like the employer, has the supreme personal obligation to render a service which exceeds the mere value of the time and energy consumed in its performance.

The Christian religion, however, may not sanction a state of society which enthrones one class or group as the masters of man and another as servants. It must seek to change that relation, until all men have equal power and opportunity to labor for the common good. When Christianity has finally done its work in the industrial field, it will have established a social order in which every man has full opportunity for the full development of his powers, and in which all men do their share of the hard and unpleasant work of the world.

BOOKS TO BE CONSULTED

Some of the most helpful books on such a theme as this are Ward's "The Gospel for a Working World," Stelzle's "The Gospel of Labor," Rauschenbusch's "The Social Principles of Jesus," and the publications of the Commission on the Church and Social Service of the Federal Council of Churches. The last mentioned abound in helpful bibliographical hints. Very useful also will be Mathews' "The Individual and the Social Gospel" (Missionary Education Movement). Most denominations have Commissions on Social Service whose publications are of great value.

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. Why does Christian education inevitably lead to a program of social reconstruction?
2. To what degree is it fair to hold Christianity responsible for social injustice?
3. What are the principles which underlie Christianity's program for the solution of social and economic problems?
4. On what two fundamental corellated principles does a democracy come to its fullest realization of efficiency?
5. What relationship does Christianity impose upon men in their social contacts? How ought this relationship to work out practically?
6. What is involved socially and economically by our Lord's expression, "the kingdom"?
7. What splendid factor does its acceptance introduce into human life?
8. How does a conviction regarding the value of a full and free human life work out in social and economic reforms?
9. What is meant by stewardship of property?
10. What is meant by the stewardship of labor?
11. Should either form of obligation take precedence of the other?

CHAPTER VIII.

CHRISTIANITY'S INSTITUTIONAL PROGRAM FOR SOCIETY

When Christianity follows up a proper program of social reconstruction, institutions are established for the development, execution or application of that program. A true Christian social order can only express itself in regulated methods of action or by habitual practices which are quite universal or in institutions which will embody its ideas in actual serviceableness. There are two types of social institutions, those which are fundamental, which must exist if there is such a thing as social action, and those which respond to permanent needs and minister to them.

1. THE SOCIAL INSTITUTIONS THAT ARE FUNDAMENTAL

Society cannot exist in organized fashion except as families, communities and states. With wide variations of form these three stable relationships must exist, if society, in the Christian sense, is to continue and function.

(*a*) *The Family.* The family is the basal institution of a true society. The Christian ideal of family life gives it supreme importance, lifting a domestic relationship up to the height of a spiritual partnership (Matt. 19:5,6). Christianity has repeatedly achieved this transformation among peoples of primitive culture, accustomed to polygamous practices, and debased by low conceptions of the character, possibilities and value of womanhood. In the heart of pagan Africa or of Polynesia are real Christian families whose members a generation ago were steeped in nameless wickedness and lived near the level of the beasts. Such transformations are veritable Christian triumphs, yet the wonderful power of the missionary message is constantly bringing them to pass.

Christianity, therefore, as a regular part of its program guards the family:

(1) *Assuring its Stability.* The value of the family as a unit of society lies in its permanence. Modern social legislation on the subject of divorce tends to treat marriage as little other than a social contract, terminable whenever the two contracting parties become incompatible. Such a view does not seem to be in accord with the solemn words of Jesus (Matt. 19:9). The Christian church has followed its Lord in recognizing marital unfaithfulness as the one proper ground of divorce and has usually held that the guilty party should not remarry under the sanction of the church. The underlying principles which have determined Christian practice may be thus stated: (1) Marriage is the founding of a family, the establishment of a relation and a place for the physical, mental and spiritual development of all its members; (2) it is, therefore, to be entered upon thoughtfully as a permanent relationship between two beings who desire to coordinate their lives; (3) this relationship should be as sacred in inception and in development as obedience to God; (4) its rupture should be very difficult rather than very easy. It must be remembered that no external compulsion, requiring people to remain together in a relationship which has grown intolerable can take the place of the inner spiritual bond upon which the relationship should be built. This fact makes it all the more incumbent upon the church to emphasize the sacredness of the relationship in order that it may not be entered upon lightly and with an inadequate conception of its obligations.

(2) *Cultivating its Religious Character.* Sincere differences of opinion and of practice obtain among good people

at the present day with reference to the maintenance and to the specific expression of religious life within the Christian family. The pressure of modern life, a growing sensitiveness to formality in worship and similar reasons are often mentioned as accounting for indifference to family worship in any form. On the other hand, no one questions the necessity of keeping the atmosphere of the home religious, for it is the most important training center of the church. Character is more definitely determined within the home than elsewhere. How a religious value is to be given to the home life of every Christian family is, therefore, a question of major importance for each pastor, superintendent and teacher, as well as parent. A habit of worshipping together in some way as a family, even occasionally, is of such supreme value that the church seems bound to do its best to encourage every feasible method.

(3) *Making Love, Not Fear or Selfish Advantage, its Bond.* The pagan theory of the family makes its head an autocrat who forces every member to obey his will. Legislation, ever since the days of Rome, has reluctantly departed from this theory. But Christianity through its universal law of love transforms the family into a coöperative group united by a tie of mutual affection and respect, and ruled by reason. The more completely Christian in spirit a family becomes, the less need does it have for any form of authority. It retains organization but not compulsion as a method of achievement. It still has a head, but he does not need a club. The members of the family stand together, not because they find it advantageous to do so, but because they desire no other way.

(4) *Emphasizing the Rearing of Children as its Normal Function.* The family is of value from many angles, yet after all its most significant service to the world is its provision of sincere, honorable, resourceful, willing, religiously

minded manhood and womanhood for the future service of the world. A childless home is never quite ideal. The upbringing of children not only ripens and hallows the parents, but enables them to make their greatest Christian contribution to the kingdom of God. The ideal home is one of the near approaches to a perfect social and religious experience, but only because responsibility, serviceableness, friendliness and love wholly supplant selfishness, ambition and autocracy. Such a home cannot be had for the asking. It is the outcome of a deliberate investment by parents, of thought, time, means and personal pleasure in accordance with a plan.

(*b*) *The Community.* Christianity has always recognized the community and the state as essential units of organization. Christian men and women and Christian churches are fully responsible for assuming their share of the welfare of the communities in which they live. This is justified not merely as a matter of political and social duty, but also as a means of self-protection. Christianity expresses itself through deeds, not merely through ideals.

(1) *Equalizing Opportunity.* A community becomes ideal from Christianity's standpoint only when every individual belonging to it or under its protection is sure of security in person and property, of equity in all social or business relationships and in educational opportunity, and of a friendly reception of his aspirations after betterment. Nearly every community which surveys itself dispassionately discovers some room for improvement in these ways.

(2) *Eliminating Corruption, Vice and Whatever tends to degrade Community Life.* It is generally recognized that the church ought to be vigilant with regard to the liquor question, and the social evils which corrupt community life. Evil-doers are not fair fighters and recognize no de-

terrent but force. The churches must often accept their challenge and employ the needful measures for their suppression. It should be interested in political questions, and economic problems, for the same reason. Corrupt politics and industrial exploitation are a menace to every community, preventing its growth toward betterment.

(3) *Increasing Attractiveness, Healthfulness and Happiness.* It is a matter of no small interest to Christian people as such and to the churches that their communities shall be healthy, attractive, and promotive of public enjoyment. The purchase and development of public parks and playgrounds open to all, the provision of public bathing conveniences, the suitable adornment of public places, the sedulous fostering of community pride in beautiful streets, lawns and views, the building of good roads and the promotion of whatever is likely to cultivate the community sense of what is beautiful or sanitary or fine—all these are legitimate measures in the program of Christianity for a community, and are entirely compatible with the safeguarding of its spiritual life.

(*c*) *The State.* Christianity has always recognized the state as a social group of which the individual is a responsible part. When the state acts in accordance with Christian principles, there need be no antagonism between it and religion. Religion is vitally necessary to the state, just as political organization is essential to the best interests of religion. But not all the acts of any state are Christian. Indeed, many of the principles underlying the organization of modern states are as thoroughly unchristian as was the spirit of Rome. It remains for religion to Christianize statecraft both in principle and method. Christian people, therefore, may insist on:

(1) *Maintaining High Christian Principles in Active Public Life.* The Christian may watch elections to see

that they register the will of the people, since the ballot is the one public weapon of protection and self-expression. He may watch his representatives in legislative or executive halls and bring them sharply to book for laxity of principle and for errors in practice. He must do whatever is needful in order that public life shall be as Christian as private life.

(2) *Insisting Upon Christian Principles in Our Relations with the World.* Open diplomacy, international friendship, the settlement of disputes by arbitration, the protection of aliens and undeveloped peoples, and international economic control, are recent slogans which convey a whole library of Christian conviction regarding the relations of governments, one with another. Whenever governments, including the United States and Canada, really get ready to deal with other distinctive peoples, whatever their color, present location, or degree of social or political advancement, in a truly Christian spirit, our international complications will disappear. We have never yet dealt in Christlike fashion with Mexico or Japan or China or any such country. We have been more concerned for our pockets than for our good faith. This is beginning to be seen rather clearly at the present time. This new spirit must, however, be embodied in some form that will make possible the achievement of these things. The present demand is for a League of Nations that will bind the nations together in a united effort to find the best method of dealing with one another, both politically and economically. The warp and woof of such an effort must be a spiritual association and appreciation by peoples of each other, mutual confidence and trust, and a recognition of their mutual interests. A class or church or community can help to arouse sentiment for a better order of things and can assist in promoting

justice by sharing in the great movement of to-day for international friendship.

(3) *Establishing a True Democracy.* The church of the future may stand or fall in accordance with its ability to keep religion truly democratic and democracy truly religious. To establish real individual freedom in the world, politically, socially and spiritually, the very freedom for which Paul stood so emphatically (Gal. 5:1), is a holy cause. For it much blood has been and is being shed. It is man's most precious possession. The struggle for it is what our Lord had in mind when he declared that He came to cast fire on the earth (Luke 12:49-51). But out of these struggles arises a new opportunity for Christianity. It is the opportunity and the responsibility of discovering a Christian method by which democracy may be extended. The common conscience of mankind is condemning war and violence as a method of accomplishing this end. Christianity must lead the world in finding a better way. A spiritualized democracy would be the embodiment of Christ's own ideal.

2. THE SOCIAL INSTITUTIONS THAT ARE FORMATIVE

Society expresses and maintains itself religiously in certain other institutions, which are very essential to its proper development, the home, the school and the church.

(*a*) *The Home.* The value of the Christian home has already been set forth in connection with the discussion of the family. In our own North America it is priceless as an exhibit of the social values of genuine Christianity. The scientific proof of this is a Settlement House where workers actually live. Such a home-center is often worth more in a diseased and corrupted community than another church and is always a greater deterrent of crime than a police station. In mission lands the Christian home has repeatedly been recognized of first-rate importance as a factor in evangelization.

(*b*) *The School.* Christianity believes in the school as its most important agency for producing the efficient individual. The Protestant churches do not care to supervise education, a task which belongs to the state, but they are anxious that religious instruction shall be recognized as a legitimate and essential phase of general education. They consequently aim at:

(1) *Providing Schools for All.* Universal intelligence is the secret of the stability of our finest Christian civilization. A country like Mexico which favors a few classes with rich opportunity, but allows the great bulk of its population to grow up in ignorance, not only overlooks the continual increase of a resourceful citizenry, but insures a plentiful supply of discontent, suspicion, unreasonableness and violence for its public life. The Christian church consistently seeks to place one or more schools near every church, enough to give every child a chance.

(2) *Providing Every Type of Education Needed.* Modern social and economic life require a larger variety of educational institutions than our fathers used. It is coming to be understood that the state must provide schools to fit all reasonable needs. The state does not forbid private enterprise, but will not, in the long run, depend upon it. The state may legitimately offer in its own interest at public cost an adequate training to every youth. The church is interested in this program.

(3) *Insisting that Education and Religion are Inseparable.* The Protestant churches of North America have not yet settled upon the best method of insuring that all education shall have a religious value. They believe strongly in the educational method in religion; they wish to impart the

religious atmosphere to all education. Such bodies as the Religious Education Association and the National Education Association of the United States are continually discussing this question from a very friendly standpoint, which, on the one hand, recognizes clearly that a tax-supported institution can promote only a religious training in which its whole constituency, Protestants, Romanists, Greek Christians, Jews or Armenians, may join, and that this very general sort of training must be supplemented for their own groups by the churches or denominations. In communities such methods as those tried out at Gary can be adopted by each communion; in great state institutions the denominational Boards of Education are working out effective schemes. The solution has not yet been found, but it is clear that the present system is absolutely inadequate to furnish the proper educational equipment in religion.

(4) *Expecting Proportionate Returns for the Cordial Support of the Church to all Education.* The keenest disappointment of the Christian church of to-day comes from a conviction that its investments in education have not paid as well as they should. Even from the Christian colleges and schools come too few devoted followers of the ideals of Jesus. The Christian Associations, the denominational Boards of Education and educational executives are seeking to remedy this trouble. It will only be fully remedied when the churches are themselves alert to their own share in such problems, strengthening in each educational center the religious forces, contributing their best men as agents in dealing with the various situations, and maintaining direct connections with their own young members who are away at school.

(*c*) *The Church.* In the church as an institution all Christians are interested. They can realize what the absence of the church would mean to a community and how essentially it stands for certain vital and desirable ends. As a part of the Christian program, therefore, the churches aim at:

(1) *Making Adequate Church Provision for Every Community.* The very enthusiasm, often disinterested, sometimes denominational, which has been behind the remarkable extension of Christian churches and schools to the regions of the "newest West" in North America and wherever they seemed to be needed has often resulted in an over-churched, under-Christianized settlement. Only bigoted sectarianism is refusing to recognize this sad fact and steps are now being taken with increasing success to reorganize home missionary and foreign missionary effort along lines of greater efficiency through well-planned cooperation. The last half century will never repeat itself. The Protestant communions are virtually committed to policies of friendly cooperation; but the efforts of the leaders are often defeated by the selfish prejudices of the people in local communities who refuse to join in some form of united Christian effort.

(2) *Pooling the Resources of the Churches in order to insure the Efficiency of Each and of All.* No method of procedure is so costly, so opposite to the method of Jesus Himself and so barren of best results as the competitive method among organized churches. It is one of the unquestioned duties of the present age to get the different types of churches into the fullest feasible sort of cooperation and to get each denominational group to watch over the welfare and efficiency of each single church. Some churches carry as much responsibility as ten of their sister churches with no more resources. The proximity of an important institution, the duty of evangelizing a "downtown" locality, some special environment may throw upon

one single church a responsibility in which its whole denomination should cheerfully share. The doing of these things more efficiently is one of the outstanding and important problems of the present day.

BOOKS TO BE CONSULTED.

A fresh and stimulating discussion of the family is to be found in Coe's "A Social Theory of Religious Education" (Scribner's, 1917), chapter XV. In relation to the place of the church in the community, see Guild "The Manual of Interchurch Work" (Missionary Education Movement, 1917). For practical suggestions Tippy's "The Church a Community Force" (Methodist Book Concern), or Ward's "The Social Creed of the Churches" (ibid), or Ward and Edwards' "Christianizing Community Life" (ibid) are admirable. For information regarding the League for Promoting International Friendship write to 105 East 22nd St., New York City.

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. Why does a program of social reconstruction embody itself in institutions?
2. What three social institutions may be classified as fundamental?
3. How does Christianity dignify the family?
4. In what four ways does Christianity seek to safeguard the family?
5. Why is the betterment of the community a legitimate part of Christianity's program?
6. What measures must Christian people support?
7. In what three ways may Christianity affect government?
8. What are the social institutions which may be classified as vital?
9. What is the greatest usefulness of the Christian home?
10. What is Christianity's proper attitude toward the school?
11. What should be its program for the church?

CHAPTER IX.

CHRISTIANITY'S PROGRAM OF SOCIAL AMELIORATION

If Christianity's program of social reconstruction were actually established it would, of course, abolish the evils and ills under which the social order of to-day suffers. One, however, who confronts the world of to-day knows well that it is still far from being the reflection of the gracious purposes and holy will of our Lord. It may never attain the absolute ideal, since a perfect social order implies perfect people. The difficulties and evils which must constantly be faced and surmounted have this value that the struggle with them is a helpful element in the development of good soldiers of Jesus Christ.

While society is being reorganized, there is large need of a practical program of social betterment. It is necessary to carry on such measures as will help toward the actual realization of the new, Christian social order. Moreover, when a man or woman becomes a real follower of Jesus Christ and, in particular, when he comes to understand more and more clearly what real Christianity means, there is quickened within him a growing sense of social responsibility. Like his Master, the Christian begins to serve his environment, whether it be the family of which he is a member, the household to which he belongs for a time, the social group to which he finds himself naturally related, the community in which he lives, the nation of which he is a responsible part, or the world of his day. He is bound to set himself to the task of making his realm of influence, however large or small it may seem to him to be, a better, more helpful, more Christian situation. What he is called upon to do specifically differs in a thousand ways with as many individuals, and almost as widely with those individuals formed into natural groups, such as friends, coworkers, voters, church members or members of a young people's organization. It is only feasible to draw attention to broad and general lines of betterment.

1. BETTERMENTS WHICH RAISE THE LEVEL OF HUMAN VITALITY

It is a fundamental principle of Christianity that everyone should live at his best. But there are many who are weakened by the conditions amidst which they live. For them Christianity is bound to care, because Christ Himself cared. He faced no modern labor problem or city congestion, yet no one can question what His attitude would have been toward those responsible for such disreputable conditions as are often imposed upon the weak and the unfortunate by greedy, conscienceless pirates of society. He would have flamed out against them as He did against the leeches of His day (Matt. 23:23-33). Every Christian should be interested in discovering and in doing away with such conditions in his own environment, which means, his range of influence. He cannot wait for his church or his club or his city to act; he is bound to do what he can as an individual to stir these useful organizations into action. The frank exposure of evil conditions is the most powerful weapon within his use. One who has the moral persistency to take repeated discouragements or even defeats philosophically, while hammering away publicly at real evils, is rather sure to achieve reforms of considerable significance. Reformers need judgment to temper their zeal, but through them the world moves ahead.

The problem of maintaining human vitality at its best develops questions of proper housing, often a question of unsuspected importance, even in towns of small size, because of the dangers of the outbreak and spread of disease and of the breaking down of personal reserve, when the poor are crowded together. Other questions are those which relate to hours and conditions of labor and to the age when steady employment may be undertaken without any danger of stunting the physical growth. On these matters there are far-ranging differences of opinion among honest and honorable men, but no difference at all as regards the obligation of Christian people to see that such matters are given attention, and, if necessary, regulated by law.

Quite as important as the guarding of the conditions of labor is the maintenance of proper standards of living. A starved or badly sheltered community is unable to realize its best self. Christianity ought to be greatly interested in all that promotes the sanitation, the general health, the comfort and the living standards of each community, because these achievements are a measure, after all, of the attainment by that community of that completeness of life for which Christianity stands.

2. BETTERMENTS WHICH RAISE THE LEVEL OF HUMAN EFFICIENCY

Every human being is potentially a producer. He is good for something, or ought to be. Often by uncontrollable circumstances he is unable to undergo the training which will most fully develop his powers. In a country ruled entirely by a class spirit, this fact tends to relegate large numbers of the population to a menial position and to keep them there. In democratic countries like the United States and Canada, such inability can be more easily anticipated and answered by the state, which maintains a system of free, public education in order that every youth may have a chance and that ignorance may be eliminated. The church is bound to believe in the public school and to promote it. But at the present time the educational advantages provided by the state are available for only a minority of the population. Poverty and low vitality due to economic pressure make it impossible for large numbers of young people to secure proper training. The church must continually work, therefore, to extend such advantages to every individual.

As an integral part of a scheme of education for efficiency may be included the organizations, big and little, which afford a means of recognizing and of cultivating certain forms of personal power. Among them are the clubs which minister to the intellectual and social needs of members of every community or the organizations which enlist the younger boys and girls for services of a highly varied and important sort. Of great importance are the groups which come together to discuss problems of parenthood or problems of public services or problems of national range. Such voluntary associations for community betterment should receive the active encouragement of the church.

3. THE RELIEF OF PHYSICAL NEED

Christendom has always gladly followed the example of its great Head, who, while on earth, "went about doing good and healing." It has consecrated vast energies to the relief of suffering, founding hospitals and maintaining them. This task is accepted by all religiously minded people irrespective of creed or relationship. The interest of Christian people has carried them far beyond the mere relief of disease to the investigation of the means of its mastery or abolition. A Christian motive has truly inspired the giving of vast sums and the establishment of wealthy "Foundations" for the steady, scientific examination of human scourges, whether the yellow fever, malaria, the hookworm, the sleeping sickness, cholera or other deadly diseases, with a view of their removal as menaces to physical vigor. A victory of this sort is a victory of the Christian spirit in man.

4. THE RELIEF OF SOCIAL AND CULTURAL NEED

There are needs even more vital than those of the body; these are the requirements of the mind and soul. Man is not a machine, but a personality which demands adequate and persistent development. Its satisfaction largely determines his value as a factor in community life. He may develop into a useful, helpful citizen or remain a negligible cog in society's machine.

When Christianity begins to take up seriously this question of enabling men and women to attain happiness and freedom and the ability to make their proper contribution to the social group to which they belong and to the community at large, it begins to think about the improvement of home conditions everywhere, since the home is the key to social improvements. Through settlements or model homes it tries to inculcate finer ideals of what a home should be in the minds of the older people, at once awakening a response in the average heart, while it also tries through kindergarten and primary instruction to give the little ones a glimpse of better things. Such work is truly missionary service, as choice, as blessed and as difficult as any.

But the thoughtful relief of these deeper needs of human beings involves many other sorts of activity in Christ's name. We are just discovering the value of the community playground, particularly when handled by a competent superintendent, the wonderful possibilities of the cultivation of the instinct for play as a factor in educational development, the wisdom of giving all kinds of opportunities for self-expression and self-discovery by children, the value of cultivating the artistic and esthetic natures of our younger generation. The cultivation of these possibilities adds enormously to the sum total of human ability, of human well-being and of human happiness. These are precious assets, worth far more than they ever cost.

5. PREVENTIVE TREATMENT AGAINST TENDENCIES TO DEGENERATION

There is a word in use to-day, "prophylaxis," which is becoming so common that every one should know its meaning. It means the preventive treatment of a disease, the anticipation of its appearance so that it never gets under headway and, perhaps, dies out. Prophylaxis is the supreme triumph of medical skill impelled by Christlike motives. It has discovered how to make the tropical regions habitable, and will in consequence add enormously to the productiveness of the world and to its population. It is relaxing the grip of the pestilent scourges which have afflicted humankind from time immemorial. It is rapidly making the world a much better one in which to live and to work than ever before.

There are diseases of society which are worse than pestilences. Christian men and women are no less concerned with their eradication. These diseases are far more destructive in every way than yellow fever or the hookworm. They are poverty, vice, intemperance and gambling. To these diseases can be traced the greater portion of the weaknesses, the incompetence, the disease, the crime, the suffering of the country. In their grip many individuals are helpless, for social causes, over which the individual has little or no control, are responsible for fifty to eighty percent. of the misery they entail. It is a normal part of Christianity's campaign all the while and everywhere to strike a blow in favor of the prevention of these diseases of mankind. They stand wholly for that which is evil; they nurture only that which is base; they represent nothing that will be really lost when they are banished from society or prevented from approaching it.

BOOKS TO BE CONSULTED

Athearn's "Religious Education and American Democracy," the little book by Ward and Edwards entitled "Christianizing Community Life," Tippy's "The Church a Community Force," and Ward's "Poverty and Wealth" are full of material bearing on these themes. The Board of Home Missions of the Methodist Episcopal Church publishes a little manual, "Community Service," which bristles with suggestions.

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. Why does Christianity demand a program of social betterment?
2. What five distinctive lines of social amelioration should it undertake?
3. How can a single person make headway against evil conditions?
4. What classes of problems are raised by the desire to see that every human being shall live a complete life?
5. In what ways does Christianity aim to secure efficient individuals?
6. How does it try to relieve suffering?
7. How may it relate itself to social and cultural needs?
8. What are the scourges of humankind which Christianity should try to prevent?

CHAPTER X.

Christianity's Ideal

Christianity contemplates a spiritually ordered life. Every human being is a spirit living in a body and ought to live on the spiritual level. To get all men up to that nobler plane of living where the spirit, in happy harmony with all that is divine and obedient to its impulse, directs every phase of their lives in accord with the divine will is the real aim of Christianity. Whether, as many declare, this aim is wholly unpractical in view of the hard facts of human nature and to be classed among other dreams of visionaries which have, at best, but an idealizing value, can only be determined by an actual discussion of what would be involved in the attainment of Christianity's aim. This may be formulated as follows:

1. THE UNIVERSAL RECOGNITION OF JESUS AS THE EMBODIMENT OF WHAT LIFE SHOULD BE

One of the results of a broader study of religion has been the conviction that the religious spirit is practically universal in the human world, even among peoples who are very primitive. The expression of this spirit is exceedingly various, and sometimes may seem to be unreligious, yet the recognition of an extra-human power is apparent to a thoughtful student, accustomed to make judgments regarding religious data. Even the rude fetish of the African pagan is, to him, inhabited by a spiritual being of some sort with which he desires to be on good terms. This universal possession of the religious impulse is hampered in its actual outworking in human life by many causes, noteworthy among which are the passions, ignorance, a wrong heredity and the general tendency of the material part of man to oppose or hinder his spiritual advance. The quickest and most effective way of turning the human heart and will to the earnest pursuit of godliness is through its recognition of Jesus in all the majesty of His sacrificial love for mankind and in the varied expression of His friendly goodness. A pagan heart melts before such love and goodness as speedily as that of one born a Christian. The recognition of Jesus as a perfect type, once made, carries with it many important results sure to follow. It maintains before the disciple a challenging standard of personal character and of daily action. It gives a binding force to the principles which Jesus declared, as fast as they are really understood. It offers a spiritual fellowship which, when entered into, tends to transform each life more and more into the image of the Master. To exalt Jesus' life and teaching is, therefore, the scientific way of bringing about all over the world the ascendancy of the spiritually ordered life.

It must not be forgotten that only God can be the judge of this process. We must do our best and leave the results with Him. There are many human beings who for subtle reasons are disqualified, perhaps as long as they live, for understanding the Lord Christ. The wretched Russian Jew who has been subjected to the horrors of a "pogrom" at the hands of a mob which calls itself "Christian" may never be able to divorce that indelible impression of malice and massacre from his view of Christianity. Yet when Christendom has corrected its own grievous sins and presents to the world the real Christ as its Lord it will be natural for all peoples and for every tongue to speak His praise. Through Him men will know God in truth and the truth will make them free from the shackles which bind their spiritual selves. The "life of God in the soul of man" will be realized everywhere. That this is no phantasy is shown by the repeated experiences of those who give their lives to presenting the gospel of Jesus Christ to their fellow men who have heard it imperfectly or not at all. When once the real Jesus is accepted as a standard by which to measure a life, that life gains interest, sympathy, ideals, objectives and spiritual value. It has the mirror before it which reveals all defects and enhances all things worth while. The universal recognition of Jesus will surely mean the universal spiritualization of life, bringing every one into full relation with God, with his fellowmen and with the universe, developing a sane, rational, moral, brotherly character, which so understands all values that first things will be ranked as first and others will find their proper place.

2. THE CHRISTIANIZATION OF THE CHURCH AND OF WORLD-WIDE RELIGION

Before there can be universal recognition of the lordship of Christ throughout the world, two great achievements must be carried through. One of these is the Christianization of the church itself. Something is wrong when nations, supposedly Christian, compel other nations, also Christian in classification, to go to war with them in order to uphold the principles of the Prince of Peace. Something is lacking in a Christianity that recognizes the possibility of such a situation and allows for it.

Three great failures of the Christian church may fairly be noted which are under amendment and will go far, when reformed, to give the church its true place of spiritual leadership in the world:

(*a*) *It Has Not Sufficiently insisted upon Brotherliness.* The time will come when every human being will be reckoned as a potential brother in Christ to be dealt with in kindly, considerate, friendly fashion, just as if he were a brother in the flesh. This would not necessarily involve the breaking down of racial distinctions or a universal amalgamation. It would not involve the denial of national values and aspirations. It would make havoc of "world policies;" it would put an end to unrighteous, greedy exploitations; it would recognize the right of each natural group of people, small or large, weak or powerful, to live its own life in its own way, subject only to the necessity of acting in brotherly fashion to the world. Brotherliness would antiquate the principle that "might makes right" and might break up some existing political combinations, but Christianity would gain free course.

(2) *It Has Not insisted on Christian Unity.* It was our Lord's desire and prayer that we all might be one. It does not follow that He meant by that an organic unity of all Christendom, the merging of all denominational or ecumenical differences into one standardized church. It may well be that in His mind was the vision of a church in which the spirit of loyalty to Him, of harmony, cooperation, brotherliness and friendship was so strong that there was no room for any hostility or enviousness or rivalry or warfare. Such a church, united in absolute loyalty to its Lord, would command the absolute respect and the ready attention of the world and would become its guiding spirit. There would then be no obstacle to a perfected cooperation of religious forces. Enormous strides have been made in this direction during the past half century. The Young Men's and Young Women's Christian Association movements and similar un-or-pan-denominational developments have been of supreme service during this period, not merely because they have brought all classes of people into Christian service, but because they have helped to draw all

communions into a working basis. The great ecumenical assemblies, notably the World Missionary Conference of 1910 at Edinburgh with its aftermath of National Conferences in North America, Europe, Asia and Latin America, have gone far in bringing about a genuine enthusiasm for action in common. Real cooperation will mean a whole Christian world in action, an irresistible force.

It would then be equipped for the great task of Christianizing world-wide religion. There are elements in common between every great faith to which mankind has committed its destiny and Christianity. It has these and more. It can sympathize with their moral and religious ideals and yet present Christ as an embodiment of what is far more complete and perfect. This is the convincing appeal which Christendom must make everywhere.

(3) *It Has Not spoken with Authority on Matters of Public Righteousness.* A Christian church, truly loyal to its Lord, cannot remain quiescent and voiceless, when His principles are ignored by rulers. Such a church does not have to substitute its authority for that of secular judges and rulers, but it is fairly responsible for sitting in judgment upon their principles of action and their methods of procedure. It must demand that the teachings of Jesus become the law of humanity. These teachings, rightly interpreted, are very practical and reasonable. A thoroughly Christianized church, itself unified, insistent upon universal brotherhood and upon the exercise in daily public and private life of Christian principles, would make an irresistible appeal to the unevangelized world. But indifference to questions of public importance raises a barrier against the teaching of Jesus to great sections of people. If, for example, the legal processes of the nation are openly corrupt,

or what is even more dangerous, subtly dominated in the interest of the rich and powerful, and the church remains indifferent, it cannot hope to speak with any spiritual authority to the people who suffer under such a regime.

3. THE CHRISTIANIZATION OF THE UNIVERSAL SOCIAL ORDER

The individual or the church at their best require a social order in which and to which they may make their own best contribution. In such a social order the conditions which now obstruct, belittle, hinder or destroy the efforts toward Christianization will be reduced to lowest terms or extinguished. Current needs will be adequately met. The forces which make for righteousness, goodwill and peace will be the ruling forces of society, operating victoriously to provide and maintain the most complete and satisfying social existence. The movement in the direction of the supplanting of the forces which make for evil by those which make for righteousness is under way. Those who have lived through the last fifty years, who have been thoughtful observers of life and students of contemporary history and literature are able to realize, as no younger persons can, the remarkable advances in civic and social, no less than personal ideals. No other force needs to be brought to bear upon society to redeem it than the transforming power of Christian ideals and principles. "Brotherliness," interpreted in group, class, and national terms, tells the whole story. To believe that the day will come when it shall rule the social and industrial order is merely to have absolute confidence in the mastery of the world by Jesus Christ.

4. THE "TRANSFORMATION OF THE WORLD INTO THE KINGDOM OF GOD"

The Reverend Canon Freemantle, two decades ago, in a great book entitled "The World as the Subject of Redemption," made use of the felicitous expression adopted above. He believed profoundly in the assured consummation of the whole process of world Christianization. It was to result in the unquestioned acceptance by the world of the lordship of Jesus and thus in the coming in a very real and true sense of His "kingdom."

There are many who claim to find in the Scriptures a warrant for thinking that this transformation will never come about as a completion of the progress which has been steadily going on, with many ups and downs, achievements and failures, for all these Christian centuries, but only by the sudden, cataclysmic interference of God, who will in the exercise of His almighty power destroy the forces of evil and make way for the dominance of those which promote His will. To fully discuss this attitude is impracticable within the limits of this little book. One may freely admit that there are many passages of Scripture which express the desire and the hope that God will thus summarily end the power of evil. Yet the Bible must be interpreted as a whole, each portion of it, however small or large, in the light of the teaching of the whole trend of Scriptural teaching. Viewed from such a basis the Bible rather anticipates the gradual victory of the program of our Lord Jesus Christ, based upon the frank and free adoption of His principles which in turn expressed the true judgments of the minds and hearts of the great prophets. Such a program is adequate, convincing and universal. It works with entire success wherever tried. It is gradually evangelizing—using that beautiful word in its best sense—both Christendom and the non-Christian world. Christ is coming all the while, just as fast as the world is ready to welcome Him.

For the realization of this complete and glorious program of achievement, Christianity occupies a place of peculiar responsibility. By reason of its traditions and ideals, because of its professed following of the leadership of Jesus, because it conceives itself to be sustained by the eternal purpose and almighty power of the living God, its obligation to the rest of mankind is very heavy. In addition to this spiritual equipment, it inherits from the past a great organization, capable of being used for bringing untold good to humanity. All this must be used, not for its own perpetuation, but for the establishment of a true Christian society.

BOOKS TO BE CONSULTED

Canon Freemantle's great work, "The World as the Subject of Redemption," 1892, is still a stimulating book, worth careful reading. President King's "The Moral and Religious Challenge of Our Times" (Macmillan, 1911), and Rauschenbusch's "Christianity and the Social Crisis" and "Christianizing the Social Order," are thought stirring discussions which raise the theme of this chapter. Coe's "A Social Theory of Religious Education" is a challenge to careful reflection by its deliberate and detailed exhibition of the consequences of the acceptance of the social gospel of to-day.

QUESTIONS FOR THE REVIEW OF THE CHAPTER

1. To what plane of living does Christianity seek to bring men?
2. What four achievements does this growth involve?
3. What consequences follow the recognition by men of the life of Jesus as ideal?
4. How will that recognition affect their character?
5. What are the characteristics that must belong to the true church?
6. What will an ideal social order imply?
7. How will the unchanging manifestation of brotherliness affect conditions in the world?
8. How can cooperation simplify the attainment of the great objective of Christendom?
9. What did Jesus really mean by Christian unity?
10. What sort of unity is it feasible for the church to attain soon?

PART IV

TRAINING THE DEVOTIONAL LIFE

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TRAINING THE DEVOTIONAL LIFE

LESSON I

THE MEANING OF WORSHIP

1. Training in worship is an essential element in the religious education of our children. It is not enough that they be taught about God and about the issues of life, nor even that they be trained in Christian ways of living. They must be brought into the presence of God. They must learn to know Him for themselves. They must be helped to seek Him and to find Him, and to experience the joy of His love and grace.

We have always known this; but we have not always planned for it as we might, nor accomplished it as we should. We have too often assumed that instruction is the foundation, if not the whole, of education, both in religion and in other aspects of life. The teaching methods of our schools, both secular and religious, have been primarily, sometimes almost wholly, intellectual. We have thought that if we impart to our children right ideas about God and duty, their practise of love toward God and man will follow as a matter of course.

Our conception of education in general, however, has been changing. Schools have come closer to life and have developed more practical ways of teaching. Laboratory and manual methods, group work and social projects have made them places where children may indeed "learn by doing." And the intellectual education of their pupils has not suffered thereby, but has gained in scope and zest. The life of the school has become less formal and more real.

The Sunday school has begun to share in this better understanding of the aims and methods of education. Religion too may be best taught by practising it. To *instruction*, therefore, the Sunday school has added *worship* and *service* as essential elements of its educational program. This is not to imply a relative neglect of the intellectual side of its work. The Sunday school of today should afford more thorough instruction than the ungraded school of a generation ago. But its program is more complete. It provides for expression as well as for impression. It seeks definitely and systematically to develop within its pupils the active attitudes and habits of Christian living and Christian worship.

This book deals with the elementary principles of Christian worship, and undertakes to set forth some of the methods whereby children may be trained in such worship, to the upbuilding of their devotional life. It is addressed primarily to Sunday-school teachers, and aims to help them prepare themselves for this aspect of their work. But, just because training in Christian worship is peculiarly a matter in which home and church must unite with the school, it addresses itself quite as directly to parents and to pastors. In no phase of religious education is there more need and larger opportunity for team-work than in this.

2. WHAT IS WORSHIP? It is more than merely thinking about God, or feeling reverent toward Him, or even seeking to do what we believe to be His will. It is a personal approach to God. It is our attempt to express ourselves to Him in whatever ways we deem possible and appropriate. It seeks to communicate to Him our attitudes, to establish intercourse with Him, to enter into as direct

fellowship with Him as we can. The heart of worship is prayer.

This conception of worship may be made clearer by stating explicitly certain of its implications:

(1) In worship God is the object of conscious attention. That is the distinguishing characteristic of worship as contrasted with work. When one works his attention is centered upon his task and upon the means to its accomplishment; when he worships his attention is directed to God.

(2) In worship God is directly addressed. That is the difference between worship and thought. It is important that we think about God and observe His works and ways, and that we arrive at as clear and true convictions concerning Him as we can. But such thinking is not in itself worship. Worship seeks acquaintance with God, not merely knowledge about God. Its language is that of the second person. It does not think or speak of God as *Him;* it addresses God as *Thou.*

(3) Worship engages the whole person. It involves a movement of intellect and will toward God, as well as loving Him and feeling His presence. It is not primarily a matter of emotion. When we approach a friend in intercourse and fellowship, it is with intelligence and good-will as well as with affection. So with our approach to God. It involves the whole man.

3. THE ELEMENTS OF WORSHIP. It may be objected that worship has been defined too narrowly by thus identifying it with prayer. Does not the public worship of the church, at least, include other elements — hymns, the reading of Scripture, the recital of a creed, sermon, offering, the rite of Baptism, the observance of the Lord's Supper?

These are indeed properly regarded as elements of Christian worship. Yet in all the idea of prayer, as intercourse with God, is central. The correlate of prayer, our approach to God, is revelation, God's Word to us. And all these elements pertain to one side or the other of that intercourse. They embody either the Word of God to man or an expression of man's attitude toward God.

We shall be helped to understand the whole experience of worship, and the relation of these elements, if we distinguish in it three stages, and undertake to describe separately: (1) Preparation for Worship; (2) the Act of Worship; (3) the Realization of Worship.

4. PREPARATION FOR WORSHIP. To this stage belong all the means whereby we seek to set our minds upon God and to bring ourselves into the atmosphere of His presence.

(1) Negatively, we withdraw attention from other things. We check the current of habitual ideas and occupations. We shut out the intrusions of sense, that our minds may be free, undistracted, to dwell upon God. We seek environmental conditions that will help, rather than hinder, in this respect.

(2) Positively, we center our attention upon God. We call to mind our fundamental convictions concerning Him. We think over His revelation of Himself in nature and in human history — most of all, in Jesus Christ. We seek to realize His presence and to understand His will. And we take counsel with ourselves concerning our own lives and their relation to Him. We evaluate our desires in the light of His character and purposes. We bring our ideals to the touchstone of their perfect fulfilment in Him.

This thought about God, if not itself worship, is a most important and almost indispensable preparation for worship. "Suitably clad externally, but mentally clogged with a thousand irrelevant thoughts, I go to visit a friend. To be worthy of this friendship I must first cleanse and disenthrall myself by full imaginative recall of that friend's life and my relation to it."[1] This is even more true of our friendship and intercourse with God.

There is devotional value, then, in whatever means we find helpful to this "imaginative recall" of God, in whatever brings about a clearer knowledge of God and a heightened consciousness of His presence. This is a function, in public worship, of the reading of Scripture, the hearing of a sermon, the singing of hymns, the recital of articles of faith.

(3) Morally, we fit ourselves for worship by all that goes into the upbuilding of character — by forsaking evil desires and wrong deeds, by cleaving to the good, and by patient, unselfish, loving devotion to the service of God and our fellow-men. No man careless in conduct and unfaithful to conscience, cherishing petty indulgences and set upon his own selfish ends, can experience the best in human friendship. How can such a man understand God or find happiness in His presence? He is disqualified for worship, as for any great human service, at a fundamental point. He cannot love aright.

5. THE ACT OF WORSHIP IS PRAYER. One can find no better statement of the nature of prayer than that made by Clement of Alexandria over seventeen hundred years ago: "Prayer is conversation and intercourse with God."[2] It has been almost precisely repeated in our own day by William James, who, at the close of his profoundly suggestive study of "The Varieties of Religious Experience," defines prayer as "every kind of inward communion or conversation with the power recognized as divine."[3]

But how shall one converse with God? Shall we express ourselves to Him in words, as we do to one another? It is clear that we need not address Him audibly, for "all things are naked and laid open before the eyes of Him with whom we have to do," and He is "quick to discern the thoughts and intents of the heart." "There is not a word in my tongue," says the Psalmist, "but lo, O Lord, thou knowest it altogether."

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[1] Quoted from Ella Lyman Cabot in R. C. Cabot: *What Men Live By*, p. 281.

[2] Stromata vii, 242 d, translated in *Ante-Nicene Fathers*, Vol. II, p. 534.

[3] W. James: *The Varieties of Religious Experience*, p. 464.

We need not shape our prayers even mentally into language. They may mean quite as much to us, and carry quite as well to God, without being put into words at all, even within our own minds. We do the larger part of our every-day thinking, as a matter of fact, in terms of other than verbal imagery. A succession of mental pictures passes before the mind's eye, and we discern the facts and relationships involved in these pictures as immediately and directly as we would discern these facts were they concretely present to our physical vision. So it may be with prayer. The intercession that we make for the welfare of a friend, for example, may take the inward form simply of the presentation of a mental picture of that friend in danger or temptation, without our saying within ourselves a word about him; yet that mental picture may clearly mean to us a prayer, and that meaning will be fully intelligible to the God who understands our thoughts.

Worship is, then, a deed of the spirit. Its language is not limited to words, which can at best but imperfectly express the deepest aspirations and affections of the human heart. We may express ourselves to God by any movement toward Him of thought and feeling and will — most of all, by a life dedicated to His service.

It would be a great mistake, however, to conclude that the putting of prayers into words is useless or unimportant. There are two chief reasons why it is of great value. First, because prayers fitly expressed in language, audible or written, have social as well as personal value. We can help others to pray, and be helped by others, largely because we can put our prayers into words. And this is not a thing to be regarded lightly, if one would gain the full spirit and value of worship. The man who is habitually silent in prayer will more easily slip into narrowness of outlook and selfishness of petition than he who enters, however haltingly, into the fellowship of God's people as they together approach Him.

The second reason why it is profitable to put prayers into words, is that the effort to do so may clarify one's thought and help to keep his attention directed to God. Here again, what is true of all thinking is true of prayer. So long as we think in terms merely of a succession of mental pictures, we may easily beguile ourselves with vague impressions and unclear convictions. But when we undertake to put our thoughts into words, especially if it be for sake of communicating them to another person, we become clear as to just what we really do think. So the expression of prayer in words detains the mind in worship, holds the attention upon God, and helps us to know just what our real aspirations are. Even silent prayer may with advantage be put into inward words. "I rarely allow myself to pray quite silently in secret," said Bishop Moule. "For myself, I find the wanderings of the mind very much limited and controlled by even the faintest audible utterance of thought."[1]

What shall one say to God in prayer? That cannot be determined by rule, any more than can the content of one's intercourse with his friend. Prayer is a personal matter. Each of God's children is free to express himself to his Father, as his situation gives occasion and his spirit prompts.

Yet there are elemental, dominant notes in prayer which tend to be universal. Just as certain elements enter naturally into the intercourse of friends or into the fellowship of children with their parents, these are the natural elements of our intercourse with God. They are Adoration, Confession, Thanksgiving, Supplication, and Submission.[1]

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[1] H. C. G. Moule: *All in Christ*, quoted in J. Hastings: *The Christian Doctrine of Prayer*, p. 447.

(1) *Adoration.* The Lord's Prayer begins with adoration: "Our Father, who art in heaven, Hallowed be thy name." One's primary impulse, as his mind turns to God, is to bow before Him in reverent awe and affection. It is God's character that impresses us first of all — His majesty, power and holiness, His infinite greatness and His unfathomable love. Contemplating Him, we are lifted out of ourselves, and our hearts go forth in answering affection and in the fervent desire that all the world may know His glory and with us magnify His name.

(2) *Confession.* Yet we have failed Him many times. In light of His character our own frailty stands revealed. We confess to Him our sins, not simply in general but in particular; we repent and ask forgiveness; and we seek His help as we dedicate ourselves to Him in new obedience and press on to that more abundant life which we cannot attain without Him.

(3) *Thanksgiving.* We have had His help all our days. Life itself and every good has come from Him. Our sense of ill-desert but deepens the confident joy with which we contemplate His past and present mercies and look forward to future experiences of His love and care.

(4) *Supplication.* As children to a Father, we bring to Him our wants and desires, knowing that He will grant them if He can, in the light of our own best interest and the highest good of His creation as a whole. The element of

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[1] I owe this analysis of the dominant notes in prayer to instruction received in childhood from my father. I yet remember the mnemonic device which he gave with it: "You can remember it by thinking of the word 'Acts,' spelled with a double S — A C T S S."

Supplication in prayer is conceived by some as divisible into two elements: Petition, what one asks for himself, and Intercession, what he asks for others. The distinction is of doubtful value. Practically, it is almost impossible to make it; theoretically, it but leads to the unnecessary perplexities which some persons feel concerning the value of intercessory prayer. No one who enters wholesomely into the full social relations of our common human life, and who has caught the spirit of the Master, can fail to feel the good of others as a personal desire.

(5) *Submission.* God knows best. All true prayer, therefore, is in the spirit of Jesus: " Nevertheless not my will, but thine, be done." This is not submission to the arbitrary decrees of an autocrat. It is simple filial recognition of the love and wisdom of a Father who knows the desires of every other of His children as well as He does our own, and who in the light of His perfect knowledge plans for the highest good of us all. It is loyal enlistment with the Leader of all mankind, the Captain of our salvation.

6. THE REALIZATION OF WORSHIP will be discussed more fully in the last chapter of this book. God takes account of our prayers. He answers them objectively, we believe, by an actual determination of the course of events which may be other than would have seemed to Him best had we not entered into fellowship with Him. He answers them subjectively, by granting us fuller experiences of His presence and sustaining grace.

The fruits of worship are as manifold as life itself, as rich as human experience, and as various as God's creative touch upon it. Worship helps us to know and love Him whom to know is life eternal. It brings insight and vision; it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It mobilizes one's resources and gives strength and power.

It makes available the infinite dynamic of God's own Spirit. It issues in unselfish activity and creative human service. Its full realization and its ultimate sanction are in a life that not only is "hid with Christ in God" but goes forth with Christ "not to be ministered unto but to minister."

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. Why is it essential that children be given definite training in worship?
2. Is your Sunday school giving such training in an effective way? What makes you think so? If not, why not? Name specific reasons.
3. What is worship as distinguished from (1) thought about God (2) life and work in God's service?
4. Distinguish and characterize three stages in the experience of worship.
5. What are the functions and values of Scripture reading in the experience of worship? Of the singing of hymns? Of the recital of a creed? Of the offering?
6. Do prayers need to be expressed in words? If so, why? If not, why not?
7. Take several examples of forms of prayer, and analyze their dominant notes.
8. Why is submission a vital element in all prayer?
9. Does prayer have objective value in helping to determine the course of physical events? Give full reasons for your answer.
10. Does prayer have subjective value in Christian experience? Give full reasons for your answer.

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LESSON II

TEACHING CHILDREN TO PRAY

I. In the Home

To teach a child to pray is the duty and privilege, in the first place, of the father and mother. A child's religion is rooted in the religious life of the family of which he is a dependent member. His ideas, habits and desires, concerning God as well as concerning things, are derived from the current spirit and practise of his home. And the father and mother should bring this spirit and practise to bear upon the lives of their children in ways not simply of unconscious influence, fundamental and unfailing as that is, but of consciously educative purpose.

In teaching their child to pray the father and mother will make use of five fundamental methods: (1) they will bring the child into the social atmosphere of prayer; (2) they will train him in habits of prayer; (3) they will teach him forms of prayer; (4) they will encourage him to express himself to God in spontaneous prayers; (5) they will instruct him in the meaning of prayer.

1. **The social atmosphere of prayer.** We teach children to pray by associating them with ourselves as we pray. In many homes, the beginning of family worship dates from the coming of the first child. It is easy, after marriage, for the young husband and wife simply to continue their separate habits of devotion, without adding to these in their daily program the habit of approaching God together. It is a true instinct, in that case, that impels them, when their children begin to grow out of babyhood, to question one another whether the time has not come to establish family worship.

It were best, of course, to have begun earlier. A practise of family worship, begun for sake of the children, is apt to have something of awkwardness and unreality about it, and so to fail. A practise begun, on the other hand, when the new home was first established, has now become natural; no self-consciousness clouds its genuineness or impedes its access to God. The parents have already constituted themselves a family before God. The home is as well prepared in its spiritual habit as in material provision to receive and to nurture the new life that is given into the parents' care.

It is a great mistake, moreover, to suppose that children are not influenced by their social environment until they are able to understand and use language, or that they are not susceptible to religious impressions until they can be instructed about God. On the contrary, it is only because they have been influenced by social environment that they ever pick up language at all; it is only in so far as they have been receiving religious impressions that they can attach meaning to the word "God." "Language has no meaning until rudimental impressions are first begotten in the life of experience, to give it a meaning," wrote Horace Bushnell in that notable chapter on "When and Where Christian Nurture Begins,"[1] which every parent ought to read.

It is natural that the first step in teaching a child to pray should be for the mother to pray for the child, in its presence, as she tucks it in at night. Mrs. Mumford has given so true a description of this first way of bringing the child into the social atmosphere of prayer that we quote it at length:

"The tiny baby, now a few months old, is lying awake in his cradle, ready for his evening sleep: his mother is

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Horace Bushnell: *Christian Nurture*, 1916 edition, p. 203.

kneeling beside him, her head reverently bowed, her hand holding his in her warm, soft clasp. She is praying to God — praying that He will care for her baby through the coming night, care for him in the coming years of youth and manhood. The touch of her hand, the sound of her voice, the sight of her face, as she kneels there, from the first, in some dim way, vaguely modify the contents of his little mind — even though, as yet, he can understand nothing of what it all means. Still, as each night she prays; as each night, month after month, this same group of sense impressions has been passively received in his baby brain, invariably registered, then unconsciously analysed and compared, gradually the group, as a whole, stands out in his mind with a certain degree of definiteness. . . . When his mother *prays*, her attitude, her tone of voice, her expression of face, the very touch of her hand, are different from what they are at any other time and under any other circumstances: and to this difference the child instinctively responds. Silently and unconsciously, *her* reverence, *her* love, communicated to him, in some strange and exquisite way, along the chords of human sympathy, call forth in him, almost from the first, feelings akin to her own. What she feels, he, too, begins to feel: and a child is capable of religious feeling, long before he is capable of religious thought."[1]

As the child grows older and enters with increasing intelligence, freedom and good-will into the life of the family and into other social relations, the ways multiply in which, through personal association with others, he may learn to pray. When he is old enough to take prayers upon his own lips, wise parents will kneel with him, that he may pray with them rather than say his prayers to them. In due time, he will have place and part in family worship; he will go with his parents to worship in the church; and he will share in the worship of various social groups of which he finds himself a member.

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[1] E. E. R. Mumford: *The Dawn of Religion*, pp. 9–12.

2. Beginning the habit of prayer. Among the many helpful things in Miss Chenery's story "As the Twig is Bent" is the mother's account of the training of her children in religion. It begins thus:

> "When Margery was about two, I taught her to say a little prayer and had her repeat it every night on going to bed. 'God bless Margery,' — that was all at first; but I showed her how to kneel, and she understood that the prayer was always to come before lying down for the night. Of course the name God meant nothing to her, and the three words together nothing at all. My only idea was to have her begin to pray so early that it would be second nature to her to say her evening prayer and indeed that she should not be able to recall a time when she did not say it."[1]

This is the second step in teaching children to pray. As soon as a child has learned to talk well enough to frame short sentences, his mother should encourage him to say his own prayer to God, and should furnish him with a brief form of words for that purpose. She thus begins to train the child in the habit of prayer.

It has been objected that this is a mistaken procedure. The child cannot yet understand what he is doing, it is admitted; he knows nothing about God, and has no inward motive for addressing Him. Better wait, therefore, is the counsel of some, until he learns enough about God to want to say something to Him.

The answer to this objection is that the education of children in general begins with doing rather than with understanding. Speaking, reading, writing, figuring, good manners and moral habits — all these they acquire by practise. So they may acquire the habit of prayer, profiting in this as in other things from the experience of older folk who have gone the way of life before them. Their understanding of God will develop in due time, and will be quite as much a result as a condition of their growth in prayer.

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[1] Susan Chenery: *As the Twig is Bent*, p. 143.

3. Forms of prayer. The form of words in which the child's prayer is cast will at first be determined by the parents, of course. And throughout the whole of childhood, they should continue to furnish him with forms which may fitly serve both to express his present needs and to awake him to new and higher aspirations.

The value of such forms in the education of children is clear. Through them the child enters into his spiritual heritage, and avails himself of the wider experience of his elders. "Lord, teach us to pray," asked the disciples of Jesus; and he answered by giving them a form which has for us, as it had for them, high educative value. The Lord's Prayer did more than put into words aspirations that they already felt; it helped to lift them to higher levels of desire. It was a lesson in motives, in inward spirit and attitude, quite as much as in expression. So parents, who furnish their children from time to time with forms of prayer, not only train them in appropriate ways of expressing themselves to God, but may help them to grow in thought and feeling, to understand more about God and to know Him better.

There are dangers in the use of such forms, be it admitted. A form that is too far beyond the child's present knowledge and desire will lack meaning to him, and may foster insincerity. Forms set upon too low a level may become limitations, prisoning his aspirations instead of setting them free. Repetition may in time empty a form of inward meaning. The child's habit of prayer may become mechanical, his forms of prayer mere forms, without real content of idea or desire.

If these dangers are to be avoided, and forms of prayer to be of full educative value in the life of a child, two counsels must be carefully observed:

(1) There should be, from time to time, a *revision of the child's forms of prayer.* As he comes to understand more about God and about life, as his powers develop and his interests expand, his growth in prayer should keep pace with the rest of his development. His old prayer-forms should be revised, and new ones furnished him. Better yet, he should be encouraged to devise new forms of prayer for his own use, and to cooperate with his parents in the revision and expansion of the old forms.

(2) Parents should concern themselves with *the child's preparation for worship*, as well as with the act of worship itself. As soon as the child can understand in some measure, the parents should tell him about God, not by way of formal instruction, but in the free intimacy of home conversation and in the happy confidences of the story hour. And instead of simply ordering the child to "say his prayers" when she puts him to bed at night, the mother will take a few moments to talk the day over with him, to anticipate the morrow, and to remind him of God's presence and care. She attempts the impossible if she hurries him through the process of undressing, in an atmosphere of protest rather than of worship, then suddenly commands him to pray.

4. SPONTANEOUS PRAYERS. A natural result of the child's preparation for worship will be that his desire to express himself to God will outrun the forms which have been given him. He will have things of his own to say to God. And the mother should by all means encourage such freedom in prayer. It is the first rudimentary appearance of that inward disposition of mind and heart and will which is the end at which all preliminary training in prayer has aimed. We fail utterly if we do not in time develop

within the child both the impulse and the power to approach God for himself in independent prayer.

The child's spontaneous prayers should at first be in addition to, rather than a substitute for, the forms of prayer which have become his daily habit. They should be really spontaneous, the free and honest expression to God of his own feelings and desires. They will reveal much to the listening mother — odd misconceptions sometimes or quaint strivings of childish desire, and now and then unsuspected depths of feeling and ranges of aspiration.

Increasingly, as the child grows older, his spontaneous prayers will furnish the material for his education in prayer. It is all too easy, of course, for the child to lapse into mere habits of spontaneous petition, and thus to acquire ill-considered and inadequate forms of prayer, whose only virtue is that they rose in the first place from within the child himself. The parents will do all that they can to guard against this, as they guide the child's preparation for worship, and as they talk with him about God and about the meaning of prayer. And they will encourage him to construct forms of prayer for himself that express the really dominant thoughts and desires of his life, rather than the chance aspirations of an hour or a day. They will seek to develop within him, in due time, full responsibility for his life of prayer as for his life of action, and will help him ultimately to become a man who is able to stand upon his own feet before God and to know Him for himself.

5. INSTRUCTION IN THE MEANING OF PRAYER. The child's ideas concerning the meaning and value of prayer should not be left to be formed by practise alone. As soon as he begins to express himself in spontaneous prayer, his parents should talk with him, as occasion arises, about prayer itself, and help him to form right ideas concerning it.

The misconceptions of prayer to which a child is most liable are: (1) to expect immediate answers, granting fulfilment of his wishes, especially for material things; (2) to regard prayer as a sort of magic talisman that wards off harm or as a price paid to God for His protection. There is an old story of a little girl who was reproached by her grandmother for not saying her prayers one evening, and answered: " No, and I didn't say them last night and I won't say them tomorrow night, and then if nothing happens, I'll never say them again." We smile at the little sceptic; yet some of the older folk among us can remember the " prayer gauge " suggested in 1872, when Professor John Tyndall lent his name to a proposal to test the value of prayer by an experiment scarcely more sound or far-reaching than hers.

Happily, the apperceptive basis for a truer understanding of the meaning of prayer lies well within the experience of a little child. Every child who is being brought up in the right sort of home knows what it is to be protected and provided for, not because of any payment that he can make in word or deed, but just because he belongs to a father and mother who love him; and every such child knows what it is to have wishes denied and requests refused because father and mother know best. So it is with all of us, for we are children of God. At bottom, the child's education in prayer depends upon the character of his father and mother and upon the quality of their life in relation to him. The fundamental question to every parent is this: Are you so living that your children may take your love and care and reasonable wisdom as the basis for their beginning to understand their Heavenly Father, and that their love for you and confidence in you may not unworthily serve as the type for their love of God and trust in Him?

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. What are some of the ways in which parents may bring their child into the social atmosphere of prayer?
2. When and how begin the education of a child in prayer?
3. How early should a child be taught to say his prayers? Why?
4. What is the value of set forms of prayer?
5. What dangers are involved in the use of such forms? How best guard against these dangers?
6. From actual observation or memory, describe some examples of the spontaneous prayers of children. Analyze, if you can, the motives and experiences which underlay them.
7. What do you think of the more or less common practise of telling to visitors, for their entertainment, odd or bright things that children say in their spontaneous prayers?
8. What are some of the ways in which parents may encourage their child to spontaneous prayer, and educate him in it?
9. Children's misconceptions of prayer, and how to meet them.
10. Let some member of the class report upon the "Prayer Gauge" of 1872. See the *Contemporary Review* for July, August and October, 1872, and January and February, 1873, or the volume entitled *The Prayer Gauge Debate*. The proposal was that the whole Christian world should pray, for a period of five years, for the patients in a given hospital, and see whether this united prayer made any difference in the death-rate, as compared with other hospitals and with the mortality tables of insurance companies.

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LESSON III

TEACHING CHILDREN TO PRAY

II. In the School

1. The duty of the Sunday-school teacher to teach children to pray is quite as real as that of parents, however different his opportunity may be. This is for two reasons:

(1) Many children do not receive adequate training in prayer in their homes. It is happily true that teaching the children to say their prayers is in general the very last thing to be given up when a home grows lax in its practises of religious worship. In many homes that have no family prayers, that never give thanks to God for daily bread, and that bear no evidence of the private devotional habits of their older members, parents yet teach their children a form of prayer to be said before going to bed. That such training is far from adequate the last chapter has made clear; but it has some value. There are other homes that lack even this.

(2) Even in the case of those children who are receiving careful training and education in prayer in their homes, the Sunday school has something to do that the home cannot do. It brings the child into the wider fellowship of a worshiping group of children of his own age. And that means much for the expansion and development of his devotional life. It adds a dimension, and infuses a social spirit, that the more private and restricted worship of the family circle can hardly impart.

Any parent who has observed the rapid expansion of the life and development of the mind of a six-year-old child during his first year in public school, understands what is meant by this. The Sunday school ought to render an analogous service. Dean Hodges has put the matter well in words that apply both to secular and to religious education:

> "The child who is taught only by his parents may be better informed, but he lacks the institutional and social spirit which is imparted in a good school. He is in peril of individualism, whose intellectual defect is narrowness, and whose religious defect is selfishness. . . . He may be like a soldier who has learned war by correspondence, and has never kept step with a file of men, nor obeyed the impersonal orders of a captain."[1]

2. THE PROBLEM OF THE SUNDAY-SCHOOL TEACHER, facing a group of children of whom some are receiving adequate home education in prayer and some are not, may be stated in the words of a successful teacher of Beginners:

> "We have in the one case to develop a habit already started, but in the other case to start a habit that may encounter varying degrees of indifference at home. . . . Our problem is *to take the children as they come to us on Sunday from whatever kind of homes* and in the short hour a week *to try to make prayer something more than the repetition of words* we choose to teach them. We want to establish conscious fellowship between our pupils and the Heavenly Father, a relationship that will grow and strengthen as the pupils grow in experience and knowledge."[2]

3. THE METHODS OF THE SUNDAY-SCHOOL TEACHER are based upon the same principles as those of parents in the home. The teacher, too, will bring his pupils into the social atmosphere of prayer, train them in habits of prayer, teach them forms of prayer, encourage them to spontaneous prayer, and instruct them in the meaning of prayer.

The particular ways, however, in which the teacher may fulfil these principles, are determined by his quite different situation and relation to his pupils. He is the leader of a social group which has met for the specific purpose of learning about God and how to do His will. Practically the whole of the group's thought and conversation, concerned as it is with the divine relations of life, constitutes a preparation for worship. And it is but natural that the members of the group should turn from thinking and talking about God to speak to Him, together, in prayer.

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[1] George Hodges: *The Training of Children in Religion*, pp 219-220.

[2] Mary E. Rankin: *A Course for Beginners in Religious Education*, p. 23. Italics added.

What the group wishes to say to God may be expressed in any one of three ways:

(1) *The teacher may lead in prayer*, expressing for the children, as best he can, their aspirations and desires. He may avail himself, for this purpose, of some one of the forms of prayer that have become the rich devotional heritage of the Christian Church; more often, doubtless, the form will be his own, arising out of the present situation, and expressing the immediate needs and aspirations of the group. The great difficulty here, as Professor Hartshorne has well said, is that of really leading, so that all the members of the group will follow. To be able to do this requires preparation, as well as consecration, sympathy and good judgment. The following suggestions of Professor Hartshorne are quite to the point:

> "Be short. Be simple. Be concrete. Be direct. Speak from the children's life, not from the adults' theology. Make the children feel that you are really talking with the Father and that they are saying to Him just what you are saying and that He is trying to say something to them."[1]

(2) *The children may pray in unison.* This involves the use of a form of prayer which all have learned. It should, in general, be repeated from memory rather than read.

This method, properly used, has great value. It enlists the active cooperation of every member of the group.

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[1] *Religious Education*, October, 1914, p. 446.

The children feel their oneness in prayer; and it seems more real to them than if the leader is the only one to speak aloud.

Forms for this purpose must be provided by the teacher, of course. He will find some that are suitable in prayer-books and liturgies; but he will find it necessary to write out prayers of his own composing, to be used in this way. More than this, he will encourage the children themselves to write forms of prayer for the class to use. Each may bring his suggestions or his own written form, and after discussion and conference a form may be agreed upon which shall serve as the prayer of the class on certain occasions or during a given period. This form, then, all will memorize, that it may be used with freedom when the group desires so to express itself to God. Several such forms may be composed and committed to memory, for use on different occasions. And in the following year, new forms may be written, or the old forms revised.

Especially successful training of this sort has been given in a number of the classes of the Union School of Religion, under the leadership of Professor Hartshorne. Miss Rankin reports the following kindergarten prayer, made up in class from the suggestions of the children themselves:

> "Heavenly Father, we thank Thee for the springtime, that brings the warm sunshine and the rain, the green grass, flowers and birds. We thank Thee for watching over us. Help us to be kind, and to share with our friends everywhere the good things that Thou hast given to us. Amen."[1]

The following, again, was compiled from ten prayers submitted for this purpose by a class of nine-year-old pupils:

> "Our Heavenly Father, we thank Thee for Thy watchful care over Thy little children. Thou hast given us our homes and our parents, our schools and our teachers, our

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[1] M. E. Rankin: *A Course for Beginners in Religious Education*, p. 26

friends and our plays, and all the wonderful world in which we live.

"Forgive us that we so often forget Thee. We are sorry for our thoughtlessness and our unkindness.

"Give us strong minds that we may think good thoughts; strong wills that we may resist temptation; and hearts ready to help others. May our class ever do its best and may every member of the school live to please Thee."[1]

(3) *The teacher may ask one of the children to lead in prayer.* One way, at first, is to ask the child to lead as all repeat together the Lord's Prayer, or to select some other from the forms which all know and to lead in its repetition. Or he may be asked to prepare a written prayer for use on a given Sunday, which he will read or repeat from memory, the rest of the children remaining silent as he thus voices their common petition. Later, he may be called upon to lead in prayers that are really extemporaneous.

This is a difficult aspect of the teacher's work. There are parents who do not wish their children to be trained to "pray in public." And there are children who are over-eager and voluble, and other children who are bashful and sensitive. There must be no forcing, no undue pressure, no fostering of insincerity, no premature assumption of older ways.

The difficulty is seen to be less great, however, when we remember that this education in prayer takes place within the little, intimate circle of a class group of children, who are being brought into a common understanding of the meaning of prayer and whose lesson material each Sunday may be so taught as to constitute a real apperceptive basis and preparation for prayer. In no other place, save in the home itself, will prayer seem more natural or is it more likely to be sincere.

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[1] *Religious Education*, October, 1914, p. 448.

4. THE TEACHER AND THE INDIVIDUAL PUPIL. The aim of this social training in prayer is that individual boys and girls may grow to be men and women of genuine devotional life, whose prayers are independent, intelligent, sincere and full of power. The teacher should do all that he can, therefore, to help his pupils in their individual habits of worship. He will assume, in all of his teaching, the existence and propriety of such habits; and he may suggest to the children, from time to time, desirable seasons, topics and forms of prayer for their individual use. Without embarrassing any child by direct questioning in the presence of others, he will learn, through the indirect revelations of class discussion or in moments of personal conversation, something about the prayer-habits of each of his pupils; and he will try to give to each the guidance that he most needs. Often, the teacher will find that parents will welcome his help, especially if he is able to bring to their attention forms of prayer that they can use profitably in the home training of their children.

III. CHARACTERISTICS OF PRAYERS FOR CHILDREN

We turn now to a brief statement of certain general principles, which should be observed in the construction or selection of prayers for the use of children, or for the use of the parent or teacher who leads children in prayer.

(1) *These prayers should be brief, simple and direct.* No other can hold a child's interest and attention. In general, from one hundred to one hundred and fifty words is enough; even less is often better. There should be no circumlocution or indirection; no elaborate descriptions of the attributes of God or of the condition of men; no scattering of ideas. Better several short prayers, each with one dominant thought, than a combination of too many things in one prayer.

(2) *These prayers should be conceived from the child's standpoint.* They should deal with matters that lie within the circle of his experience; and should give expression to his needs. This principle may be transgressed in either of two ways: by using a form of prayer that is above the level of the child's present experience or one that falls below it. The former is the less serious mistake, unless the prayer be so far beyond the child as to be incomprehensible. But to hold a child to a form of prayer that is below the level of his experience, is to empty his worship of meaning and to make religion petty in his eyes.

(3) *These prayers should be definite and in all respects true.* The mind of a child is concrete, frank and literal. He wants definite things, and he means what he says. It is possible to foster wrong ideas within him by teaching him forms of prayer that are unduly vague or even misleading.

The outstanding example of a form that is misleading in emphasis, even though it is not actually untrue, is the last couplet of the familiar prayer of the old New England Primer:

> "Now I lay me down to sleep.
> I pray Thee, Lord, my soul to keep.
> If I should die before I wake,
> I pray Thee, Lord, my soul to take."

Such a prayer was perfectly natural in the eighteenth century, when religion concerned itself chiefly with preparing men to die, and even little children were exhorted to think much upon the uncertainty of life. Religion today is more concerned with fitting men to live. And most of us see the wrong of putting into a child's head, night after night, at the hour when he is most open to suggestion, the idea that he may die during the night. With this in view, there have been many emendations of the last couplet. Two of the best forms are:

(a) Now I lay me down to sleep.
I pray Thee, Lord, my soul to keep
In peace and safety till I wake,
And this I ask for Jesus' sake.
(b) Now I lay me down to sleep.
I pray Thee, Lord, my soul to keep.
Thy love go with me all the night,
And wake me with the morning light.

(4) *These prayers should be filial in spirit.* They should be such as are natural to a child of God, at home in his Father's world. They should express love, trust, gratitude, loyalty and obedience, rather than fear, doubt, or mere self-interest. Until he is eight years of age, at least, all the child's prayers should be addressed to God the Father rather than to Jesus Christ. Thus confusion will be avoided in his little mind, and he will be helped to carry over to God the same sort of confidence that he has in his earthly parents.

(5) *These prayers should be social in attitude and content.* From the first, children should be taught to pray with others, and to pray for others as well as for themselves. Their prayers should not be allowed to become introspective or self-centered. Their worship should reflect, in a natural and wholesome way, their training in social motives and social living.

(6) *Should forms of prayer for children be cast in rhyme?* The advantage of a poetic form is that it is more easily remembered. The disadvantage is that it lends itself more easily to merely mechanical repetition, especially if its rhythm be pronounced or jingly. Inverted phrases, fanciful figures and other forms of poetic license should be avoided; and the prayer should be no less natural and

straightforward in expression than if it were prose. The temptation must be steadfastly resisted to let the content of the prayer be determined by the necessity of making a rhyme. On the whole, prose forms are apt to be better. We have been uncritically following the fashion if we have assumed that children's prayers ought always to be rhymed.

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. Why is it necessary that the Sunday school, as well as the home, should teach children to pray?
2. Why, in teaching children to pray, must the Sunday school rely upon instruction and training in the class group, rather than upon mere participation in the worship of the school as a whole?
3. What should be characteristics of the prayer of the older person who leads a group of children in prayer?
4. What are the advantages of encouraging children to write their own forms of prayer for individual or class use? What are the disadvantages?
5. How shall the teacher encourage children to lead in prayer? What are some difficulties? What dangers are to be guarded against?
6. In what ways may the teacher help the individual devotional life of the pupil?
7. How may the teacher help the parents of his pupils in their training of the devotional life of the children?
8. What should be characteristics of forms of prayer for children's use?
9. Is the posture in prayer important in the training of children? Give reasons for your answer.
10. Should forms of prayer for children be rhymed? Give reasons for your answer.

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LESSON IV

WORSHIP IN MUSIC AND SONG

I. The Function of Music in Worship

The thoughtless and flippant attitude taken toward music by many people is amazing. In the home it is an amusement; but they never dream that it may purify the life of the family and vitally affect the characters of the children. In the church it is a pleasure, a means of drawing crowds and of furnishing variety; but that the songs are helping to determine men's ethical ideals and spiritual power never occurs to these people. As to what is sung, and why it is sung, and the results attained, they apparently have no care.

This is more than incompetence. It is irreverence toward God and a wrong to man. *For music is a power.* Scientists have found that major chords tend to accelerate respiration and stimulate the heart, and that the opposite effects are produced by minor melodies. Music may excite or soothe nerves, awaken and express emotions, empower ideas. In many illnesses, mental and physical, it has been found to possess therapeutic value. In reform schools it has proved its efficacy to control and transform the "discordant" child.

But its highest practical efficiency has been reached as an applied art in the service of religion. For worship and music have always been closely associated. It is a long way from the symbolic dance and rude chant of the savage to the Hallelujah Chorus; but the journey is marked by melody from beginning to end. In those periods when religion has flourished best, men have sung most. Without music worship has seemed imperfect if not impossible.

Even *pure music apart from speech* has its gracious ministry. It is full of religious suggestion and inspiration, and one should learn to worship through listening, as Milton did, until it brought all heaven before his sightless eyes. The prelude to public worship, often badly chosen and rarely heeded, is an example. This should help to set the tone and beget the mood of the hour, and so to prepare for the preacher's message. It rids the mind of cluttering particulars, creates receptivity, and by subjecting the congregation to a common experience aids in organizing a discordant crowd into a worshiping unit. In the same way the offertory and postlude may and should be religiously helpful, not mere æsthetic adornments but intrinsic parts of a service of prayer and of praise.

But it is *when associated with words* that music becomes most effective. "Mass singing in camps is a tremendous factor in the elevation of the spirit of the men," said the Chairman of the Committee on Training Camp Activities in 1918. "A singing army is irresistible; and we are sending a singing army to France." "Let me write a people's songs, and whosoever will may write their laws," said an astute student of human nature centuries ago. To make the hymns of the Church is to shape the faith of the Church. In all ages hymns have been the prayers, the spiritual food, the creeds, the weapons of the saints. Missionaries have gone forth as singing evangelists. "By his songs he has conquered us!" cried an angry cardinal as he witnessed the triumphs of Luther. The Wesleyan Revival needed the hymns of Charles as well as the sermons of John; and there is good reason why the names of Moody and Sankey, of Torrey and Alexander, should have been associated in our own time.

II. Hymns

There are three tests for judging the value of hymns in the religious education of children: (1) the character of the poetry; (2) the character of the music; (3) the adaptation of both to use by children.

1. The poetry.

(1) *Hymns should possess literary merit.* Too many popular hymns are mere wretched jingles, faulty in form, and lacking in lyrical quality and poetic beauty. When a boy, trained in the public school to appreciate Shakespeare and Tennyson, is asked in the Sunday school to sing such literary and religious doggerel as

> "I rode in the sky (freely justified I)
> Nor envied Elijah his seat;
> My soul mounted higher in a chariot of fire,
> And the moon it was under my feet,"

his respect for the school and his training in worship are harmed more than they are helped.

(2) *Hymns should be rich in religious values.* If spiritual insight, ethical vitality and emotional power be lacking, the loveliest of lyrics is not fitted for the purposes of worship. Miss Wilbur cites a song from a Sunday-school hymnal of an older day which begins thus:

> "As Robert Raikes walked out one day,
> He saw some little boys at play,
> Upon the holy Sabbath day,
> A-playing, playing, away.
> Then away, away, we can't wait any longer,
> Away to the Sunday school."

As she justly remarks, "this may be an historical statement, but it can hardly be classed as a devotional hymn."[1]

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[1] Mary A. Wilbur: *A Child's Religion*, p. 46.

(3) *Hymns should contain true conceptions of God and of our relations to Him.* What thoughts of God and Christ and the atonement will a child have who is asked to sing:

> "Rich were the drops of Jesus' blood,
> Which calmed the frowning face;
> Which sprinkled o'er the burning throne,
> And turned the wrath to grace"?

Such pictures of God are incongruent with the Lord's Prayer and the Twenty-third Psalm.

(4) *Hymns should contain wholesome imagery.* The figures of speech should be vivid and interesting, but they must also be normal and helpful. No doubt such hymns as

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains"

have been used by adults with benefit, though it is open to question whether this was not in spite of the figure rather than on account of it. But to the mind of a child, which is so concrete and literal, such a hymn becomes a kind of riddle, whose religious value is doubtful.

(5) *Hymns should be marked by healthy sentiment.* In too many hymns sentiment becomes sentimentality, and feeling a fever. They are effeminate, full of mystical rapture, the expressions of a patronizing affection for a "gentle Jesus" rather than the virile worship of the hero of the Gospels.

> "Ah, dearest Jesus, I have grown
> Childish with love of thee"

is an extreme example; though the familiar

> "Safe in the arms of Jesus,
> Safe on his gentle breast"

is open to the same charge. Such outpourings no healthy-minded boy can sing sincerely, and he ought to be protected from them, not forced to play the hypocrite.

(6) *Hymns should be true to life.* To give out in the springtide such a hymn as

"Lord, what a barren land is this,
  That yields us no supply,
No cheering fruits, no wholesome trees,
  No streams of living joy,"

is to train our boys and girls to think that while they must never lie in ordinary conversation, it makes no difference whether you mean what you say or not, provided you sing. It has been hard for some of us to forgive the well-meaning people who in our childhood gave out Sunday after Sunday,

"I want to be an angel,
  And with the angels stand,
A crown upon my forehead,
  A harp within my hand."

We did not want to be angels. To die and to possess a harp and crown was farthest from our desires. Such pious fibs, melodiously chanted, should have no place among our hymns today.

2. THE MUSIC. The second test of a good hymn is the character of the music. Unfortunately the market is full of cheap, tawdry tunes, possessing few if any musical excellencies, and appealing to the feet rather than to the head. The fact that children love to sing them is no proof of their value for religion. Young people also love to sing, "There'll be a Hot Time in the Old Town To-night." "We have such good singing," various schools report. Good for what? Mere gusto, the physical animation created? Or is it good for religious expression and impression, good for worship? There are four simple tests which may be applied.

(1) *Melody*. Is this simple, lyrical, flowing, with no hard intervals, no unusual strain in the range? E flat is high enough; F is distinctly difficult. "St. Louis" ("O Little Town of Bethlehem") is a familiar example of a good tune.

(2) *Harmony*. This should be simple but telling, rich but not complicated. We are conscious of its power in Dykes' "Nicæa" ("Holy, Holy, Holy"). Attempt to improvise this hymn, playing the base in octaves exclusively on the three main chords, after the fashion of some amateur pianists, and note its impoverishment.

(3) *Rhythm*. This may well be marked and often vigorous, but it should be kept free from all irreverent associations. Rag-time, or its religious equivalent, should be relentlessly barred.

(4) *The relation of the music to the thought*. Is it a fitting incarnation, a proper medium for the idea's expression? Professor Hartshorne notes the fact that you cannot sing "Immortal Love, Forever Full" to "Antioch" ("Joy to the World"). The writer recalls one group of children, who sang with great gusto

"Come, O come, with your wounded heart,
Weary and worn and sad,"

to an air admirably adapted to be used as a one-step, but which made any sincere use of the words impossible. In contrast mark how Handel sets "I Know that My Redeemer Liveth." Those clear, soaring notes utter the thought as unmistakably as it is possible for music to clothe it. The strong, solid major chords with which "How Firm a Foundation" opens set our feet musically upon bed-rock. He indeed must be a clod, who does not hear the trumpet call to rise and fight in "Webb," set to "Stand up, Stand up for Jesus," or feel the serene beauty of "Pax Tecum" ("Peace, Perfect Peace"). Much of the output of living popular composers is good, some of it exceedingly good. But religious educators need to be warned against using the froth and foam of our ephemeral musical literature as well as the irreverent trash in which some publishing houses indulge.

3. CHILDREN'S HYMNS MUST BE GOOD FOR CHILDREN. They should be marked by simplicity. This is not synonymous with inanity. It is as bad to " talk down " to boys and girls in hymns as in sermons. Such foolishness awakens only their humor and disgust. Most of the songs should be objective rather than subjective, adapted to the concreteness with which children think; active rather than passive, inasmuch as their impulse is less to feel than to do; and all reverent, without the stiffness of the Scotch psalter or the heaviness of the German chorale.

Hymns should be graded for the different ages. With the little folk, songs will be used that are pictorial, emphasizing trust and obedience, and dealing with those aspects of life which the little child appreciates and understands. Juniors may well be encouraged to use and memorize the great hymns. Many of these, like " Rock of Ages " and " Abide with Me," are too old for a child and lie beyond his experience. But in the years when memory is most active and tenacious they should be made a part of his heritage. Often, owing to the beauty of the words and the charm of the melody, they become school favorites. But they should be used with abundant aid for their intelligent appreciation. Later in the adolescent years belong the hymns incarnating great ideals of duty and of service, which appeal to the conscience and invigorate the will. In general it is safe to have all over twelve years of age sing together; but whether a particular hymn should be used in any or all departments must be left to the trained judgment of the leader.

III. The Leadership of Worship in Music

1. The superintendent or director of music should be an earnest Christian, gifted with musical taste and religious appreciation, whose presence and manner fit him naturally to lead. He should know the best method of leadership, which does not consist in thrashing the air, shouting and scolding, varied at times by a cutting bit of irony or an ill-timed joke. Periods of training are necessary; but these must never be allowed to interrupt and ruin the service of worship, as they often do.

Some musical knowledge is indispensable for such a leader. He may not be a practised singer; but he should protect the children's voices from strain, understand the classification of hymns, and so use each song as to make it effective. He should be able, also, to teach the great hymns, and to educate the taste of the school, luring it on by gracious and tactful means from low standards, which may have become ingrained and beloved, to the higher and better ones, which will become still more beloved and do the work which music was intended to perform.

A most important matter will be his wisdom in the selection of hymns. Here he must be able to utter and enforce the main thought of the service, maintaining harmony in variety. It is not wise to have all the hymns express the same thought or be of the same character, though the central idea of the service must dominate everything, song and prayer as well as lesson plan. Care should be taken to see that the first hymn is familiar, so that all will be at home in it; attractive, conducing to general participation; fitted to arouse the children's worship, to unify their thoughts and feelings, and to strike the keynote of the service. Quieter hymns may find a place in the body of the service, and others expressing a vigorous and wholesome reaction to the thought of the hour may be used at the close. It is time that leaders should realize that in an order of service all the laws of psychology, all the instincts and faculties of childhood, are working either for them or against them. The usual musical melange, carelessly selected at the last moment, with no clearly defined purpose, is a confession of weakness which borders on the sinful.

In announcing the hymns a knowledge of the lives of the authors and composers, and of incidents in the life-history of great hymns, will be very useful. Merely to give out the number is a very dull and ineffective method. Not always, but often, some word of help and of inspiration should be spoken, creating interest, intellectual appreciation, and the will to sing.

2. THE PIANIST. Even the best leader will be badly handicapped by a poor pianist. It lies very largely in the power of the accompanist to make or to mar an entire service, to vitalize and beautify or to " execute " and mummify the loveliest of songs. Competency and precision are indispensable. It is impossible to worship with a pianist who persistently plays off the key. But there must also be genuine musical and religious feeling, bringing out the meaning of the words, and rendering " O Sacred Head, now Wounded " and " Onward, Christian Soldiers " in entirely different ways. If an orchestra or choir is used, it should be brought to the same standard of efficiency. Better have one good pianist making melody than ten instrumentalists and vocalists turning " Fling Out the Banner " into bedlam.

3. THE TEACHER'S PART will be by word and example to win the pupil's religious appreciation of what is being sung, to help him to sing it sincerely, and to cooperate intelligently and whole-heartedly with the leader and pianist.

To fail to sing, to look about and whisper, to busy oneself with the collection or lesson papers during a hymn, is gross and costly irreverence. No person, who does these things persistently, should be permitted to teach.

IV. Music in the Bible

It is no mere chance that the Bible is full of music, from Jubal, the father of the art, to the vision in Revelation with which the record ends. It was heard in the Hebrew nation's feasts and festivals. It formed a large part of the temple worship. So marked was its effect, according to the picture of the Chronicler, when the great chorus "lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that *then* the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord filled the house of God." The Psalms, those most wonderful of hymns, have been the voice of the Church in all ages. Jesus went from the Last Supper to Gethsemane singing. Paul counseled his converts, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." The great symbolic pictures of heaven have ever been filled with music, which is not merely a means of jubilant worship but the incarnation of that harmonious living, that spiritual oneness with Jesus, which makes melody with its heart to the Lord. Such is the ideal and aim of worship in music and song, the making of heaven through the reincarnation of Jesus in the lives of our boys and girls.

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. Discuss proofs of the power of music. What do you know of its part in the maintenance of morale during the Great War?
2. What are the functions of the prelude to public worship?
3. For sake of space, only such examples have been cited in the text as transgress the principles laid down for the poetry of hymns. Find examples of hymns whose poetry fulfils these principles, giving reasons for your choice in each case.
4. Find examples of hymns which transgress the principles laid down for the music of hymns. Examples which fulfil these principles.
5. Draw up a brief list of hymns specially adapted for use in each of the departments of the Sunday school.
6. Select the hymns for a given order of service, centering about some topic which you will choose. Give reasons for your selections.
7. What can the teacher do to help train the child to worship through music and song?
8. What is the place and function of the home in this training?

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LESSON V

THE DEVOTIONAL USE OF THE BIBLE

1. The supreme value of the bible lies in its power to bring men into fellowship with God, and to make them like Him. For this purpose it is incomparably the world's masterpiece.

2. The bible must be brought to bear upon the life of the child — vitally rather than mechanically. A boy may know the story of every hero in Israel and be able to recite glibly the order of the books, the date of the Divided Kingdom and the names of the twelve apostles. He may be trained to appreciate the literary values of Job and the Psalms. Yet in spite of all this intellectual expertness he may fail utterly to enter into the great spiritual experiences, which the Book was intended to create again as well as to record. The great essential is not that the child should know the Bible as a text-book, good as this is, but that the life of the Bible should take possession of his heart, control his thoughts and deeds, and transform him into the likeness of Christ.

3. Two attitudes toward the bible are involved in this training:

(1) *The intellectual attitude.* It is important that children be trained in the light of, and eventually know, the results of our ripest and most reverent Christian scholarship. The historical origin of the books; their literary character and value; the content and nature of the revelation as absolute or progressive; the relation of the revelation of God in the Book to the revelation of God in the facts and laws disclosed in His world: — all these will help to determine the child's use of the Bible, whether it is easy or

difficult, a custom of his credulous childhood or a permanent possession which his future studies and experiences will enrich rather than destroy.

The child should be trained to be open-minded, coming with no dogmatic presuppositions, and prepared to study the record in the light of all truth with perfect docility. He may well be fearless of truth and for truth. He must be honest, never dodging facts, or juggling with texts, or twisting plain meanings. Doubts are to be faced fearlessly and confidently, and matters which for the present he can neither understand nor use laid quietly to one side until he can. He should read the Book reverently but reasonably, as he reads all great literature. There is no incompatibility between reverence and common sense. He cannot and should not read Esther and Ecclesiastes as he reads Matthew and Colossians; and when he finds Paul urging his followers to be subject to rulers, because "the powers that be are ordained of God," he will not imagine that a Christian, who declines to obey the commands of a brutal official, civil or military, "withstandeth the ordinance of God."

This intellectual approach must ever be kept preliminary and subordinate to the devotional. For the religious power of the Bible, while affected by all facts and theories and interpretations, is entirely dependent upon none. Men of all classes and schools, wise and ignorant, somehow develop Christlikeness and bring forth the fruits of the Spirit. Through the Bible Phillips Brooks and Jerry McAuley both found salvation. It is perfectly possible to obtain all religious values from the book of Isaiah, whether it be the work of one or of many authors, and from the Parable of the Prodigal, whether it be Jesus' account of a historical event or a story that he told for the purposes of teaching. The Bible belongs, according to De Quincey's famous division, less to the literature of knowledge than to the literature of power. In general, for devotional purposes, it is unwise to stress theory, especially when permanent religious values may be jeopardized thereby.

(2) *The devotional attitude.* The child should be trained to come to the Book not so much to fill the mind with facts as to set it thinking, feeling, aspiring, praying. Suggest that he *open it with a prayer*, such as " Blessed Spirit of Truth, guide me into all truth," or " Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law." As thoughts come, ask him to *turn them at once into prayers*, reaching out toward the great Father and Helper with whom he seeks to commune. Whatever the passage, teach him to *look for a personal word from God*, an immediate revelation made through the Book, but as directly and personally as in the experience of Amos and Isaiah.

> " God is not dumb that He should speak no more;
> If thou hast wanderings in the wilderness
> And find'st not Sinai, 'tis thy soul is poor."

All should be *read and pondered in the light of the spirit and teaching of Jesus.* Christ revised such statutes as " An eye for an eye," and denounced the spirit which voiced itself in the imprecatory Psalms. Last of all, the child should be encouraged to *read with a view to action.* Thought without action, emotion without expression, are futile. At the end of every passage, the immediate question should be, " Lord, what wilt thou have me to do? "

4. METHODS OF DEVOTIONAL BIBLE STUDY:

(1) *The child should have the best and most accurate version.* Most scholars agree that this is found in the American Revision. With this at times it will be advisable to use other versions for the sake of advantages in

form and freshness of translation, such as the editions by Moulton, Weymouth, Moffatt and others.

(2) *The time should be the best in the day.* The evening has certain advantages, but the mind is apt to be weary and sleepy. The morning is better. Thousands of Bible readers testify to the help gained by rising early enough to study and to pray, according to the familiar custom of the Morning Watch.

(3) *The readings should be systematic and regular.* Yet they should not be a mere matter of rote, with no wise selection or definite purpose. Compelling children to read the Bible straight through is of very doubtful expediency. A habit to be encouraged is that of reading large portions at a single sitting. Many are surprised to know that of the sixty-six books in the Bible forty-two can be read in one half hour each. One writer estimates that at the rate of one hundred words a minute, which is not fast, Ruth can be read in twenty-five minutes, Ephesians in thirty, Job in less than two hours, and 2 Samuel in three hours and a half. In making selections it is helpful to center them around certain persons, re-living and applying their experiences to our own circumstances and problems; or around topics, such as the rewards of virtue or the meanness of sin.

(4) *Reading the Bible aloud* will be found helpful. As in the case of poetry it is only so that the full beauty and tenderness, the cadence and eloquence, the sympathy and impetuosity of the narrative and dramatic portions are fully felt.

(5) *The child should also be encouraged to memorize selected portions.* These should be true, appealing to his intellect; beautiful, appealing to his feelings; and full of living power, appealing to his will. In this connection the testimony of John Ruskin is interesting. His mother.

rather stern and exacting in her discipline, forced the boy to learn long chapters by heart. As to the result Ruskin writes: "She established my soul in life. . . . And truly, though I have picked up the elements of a little further knowledge — in mathematics, meteorology, and the like — in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in the property of chapters I count very confidently the most precious, and, on the whole, the one essential part of my education."

5. THE BIBLE MUST BE ADAPTED TO THE DEVOTIONAL USE OF THE CHILD.

(1) *The material varies in its devotional values.* Most important in childhood and adolescence are the life and teachings of Jesus. These present God near to the child as a Father, call forth admiration and awaken penitence, bring him under the spell of the Son of God, who communed with his Father naturally and constantly, and so lead him to follow in the Master's train. Next to the Gospels come the great Psalms. Here are the world's classics in the literature of devotion, and many of them lend themselves naturally to the experiences and needs of a child. After these will come the personal and practical portions of the Epistles, followed by the great chapters in Deuteronomy, the flaming utterances of the prophets, and such narrative portions of both Testaments as best help one to realize the presence and goodness of God. Some selections from the Wisdom and Apocalyptic Literature will be useful; but in general these may well be left to maturer years.

(2) *The child's interests and needs vary.* To the Beginner, stories dealing with the home and with God's ways in nature may be told, after the method of the kindergarten. In the Primary department the experiences of school give a wider range, and the child will learn to read for himself passages dealing with the simple truths concerning God and

His ways with men. This training will be broadened during the Junior years, when the child's social instincts begin to expand and he becomes a hero-worshiper. We shall seek then to imbue him with the spirit of moral heroism, and to help him to acquire right habits and to understand the duty and the joy of service. Intermediate pupils are facing personal decision, and their readings should stimulate them to definite consecration to Christ and empower them for effective Christian living. The Seniors' interest will center around practical decisions, clear thinking, the settling of doubts and direct training in various forms of Christian activity. At every stage the material must be on the plane of the child's interests and experiences and desires if it is to be fruitful, rising year by year until he has worked out a satisfactory adjustment to himself, to society and to God.

(3) *The language should be adapted to the child.* For the Beginners the stories will need to be put in the words of the kindergarten. When the children begin to read, there are various volumes of Bible tales told in simple and vivid form, which they will appreciate and understand. As soon as possible, however, the language of the Book itself should be used, in which the revelation finds its matchless literary form.

6. THE DEVOTIONAL USE OF THE BIBLE IN THE HOME. Here the custom of the child will depend almost entirely upon the custom of the parents. The living example, good or bad, will be contagious and far more effective than all the exhortations and punishments which parental ingenuity can devise.

Care should be taken to use the Book naturally, free from all superstition and " piosity "; to read it reverently, but simply and joyously, emphasizing the element of pleasure as well as of devotion and instruction; to point out its literary beauties and practical applications, until the children perceive the varied values in it, and turn to it as the best of all the books on their shelves.

All sorts of helps will be useful — pictures of great paintings, photographs, stories of travel in the Orient; in brief, whatever will make the Book live in the life of a child. It is not enough to place a limp leather volume in the hands of a boy and compel him to read it. The act must be vital and spiritual as well as mechanical.

7. THE TEACHER should do all that he can to inspire and further the devotional use of the Bible by the child and in the life of the home. Parents should be awakened to their duty, be put into touch with the best books, and find inspiration and guidance. In the class the use of the Bible will furnish both impulse and example. Under the teacher's treatment the power and charm of the Book and the religious purpose of the writers will ever be apparent. One great aim will dominate every lesson — the salvation, the making whole, here and now, in body, mind and spirit, of these children. In the light of his devotional use of the Bible all life will become sacramental. God will be seen everywhere at work in His world, and the child will be taught to hear God speaking in our times, not only through the ancient oracles but in his own life, in all truth, in the voice of conscience, in the impulses of love, in the revelations of nature, in the laws of morality, in art, in literature, in music, and above all in the life and teaching of Jesus Christ. If such definite and vital contact can be made between this treasure-house of the Word of God and the child's life and world in which the same God is speaking today, the dust and distaste which envelop many a boy's Bible will be removed, and it will become indeed and in truth the Book of all books to him, his chief aid in worship and the guardian and teacher of his soul.

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. In what does the devotional value of the Bible lie?

2. In how far and in what respect is a true intellectual attitude toward the Bible and correct knowledge concerning it essential to the experience of its devotional values?

3. What do you understand by the devotional attitude toward the Bible?

4. What have you found to be the best time for your regular daily devotions? Why is it best for you?

5. How should the selection of Bible passages for devotional reading be made? Make a selection for yourself of one month's daily readings and give your reasons for making just this selection.

6. What parts of the Bible have you found to be of the highest devotional value? Why?

7. In what respects may the Bible be graded for the devotional use of children? How early should the child begin to use the Bible itself?

8. What can parents do to further the child's devotional use of the Bible?

9. What can the Sunday-school teacher do?

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LESSON VI

THE MEMORIZATION OF WORSHIP MATERIALS

A great deal of memorizing has been required of children by the Sunday school in times past — much of it unwisely, for it took the place of understanding. In our reaction against the merely memoriter methods of earlier days, we are perhaps in danger of unduly neglecting this aspect of religious education. A thoroughly worked out, graded scheme of memory-work is something very much to be desired, on which, however, only more or less fragmentary work has as yet been done.

It is not our business here to discuss or to attempt to formulate principles for such a general scheme of memory-work. We are concerned simply with training the devotional life. As an element in that training, it is of the highest importance that there be committed to memory a certain body of materials — prayers, hymns, Scripture passages, and the like — which may be used in worship.

1. Why should children memorize materials for use in worship?

(1) *Because their worship may thus be made more real and direct.* Having command of the language of worship, they the more readily direct their attention to the Father to whom they are speaking. This is especially true of the social worship of a group of children. All ought to join in the hymns and in some of the prayers for sake of the added reality which children feel in such unison of worship. But if they must fumble over leaves to find a printed prayer in a book, or be directed to look at a spot on the wall where one appears on a blackboard or chart, and then be distracted by the technique of reading it — and it should be

noted that to read aloud together is a more difficult thing, even for adults, than to say together something which all know — their attitude is not as spontaneous and whole-minded, and their worship is apt not to seem to them as real and direct, as is the case when they repeat together a form of prayer which all have made their own. The same thing is true, though less so, of their use of hymns. And certainly some passages of Scripture mean more to a child in worship if he can repeat them than if he must have them read to him.

(2) *Because the memorization of these materials prepares children to share in, to appreciate and to enjoy the public worship of the church.* Most of the material which children will commit to memory in this way is not peculiar to childhood. It forms a part of the devotional heritage of the Christian Church, and, in one form or another, is in constant use wherever Christian people gather for prayer and praise. Knowing these prayers and hymns and Scripture passages, children will feel at home in the church.

(3) *Because this memorized material may remain a permanent possession and constitute a spiritual resource to the end of life.* In manhood and womanhood, they will not be as dependent as others upon external aids to worship. They will carry with them, wherever they go, those Bible passages which they have made a part of themselves. They will be able, in any situation, not only to make melody in their hearts to the Lord, but to raise their voices in familiar hymns of praise. They will not be at a loss for language in which to express their aspirations to God in prayer. They will be men and women, in short, of devotional resource. From a never-failing inner store of materials, precious in association and rich in meaning, they will draw happiness and power for themselves and will bring comfort and inspiration to others.

2. WHEN SHOULD THESE MATERIALS BE MEMORIZED? In childhood, all would agree, and especially in later childhood, from six to fourteen. In these years children take delight in memorizing as they will not later; it seems easier for them, and their memories appear to be more retentive.

In making this statement, however, we must be careful not to draw the conclusion that children really have better memories than adults. The trend of experimental investigation in late years has been to throw doubt upon the truth of this common opinion. "The same tests have been put to young children, school children and boys and girls up to the age of twenty, and these show that the older the learner, up to these limits at least, the quicker he learns and the better he remembers."[1] And in those cases where a group of adults has submitted to these tests, they have done better than any of the younger age-groups. It has been clearly established that adults have better immediate memory than children; it is possible, however, that the retentive power of children (their ability to keep for a long time what they learn) is greater than that of adults, though this is hard either to prove or disprove.

Still it is true that childhood is preeminently the time for memorizing. Children are interested in it as adults are not; they are in many respects more plastic; they are not involved in the multitude of other occupations and interests which engage older folk; and their higher mental powers have not yet developed sufficiently to assume that place of precedence over memory that these will take in later life. Memory develops very rapidly throughout childhood, until the age of thirteen or fourteen, then more slowly; while reasoning power develops most rapidly in the teens and early twenties.

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[1] H. J. Watt: *The Economy and Training of Memory*, p. 29.

3. WHAT MATERIALS SHOULD BE MEMORIZED? Principles for the selection of materials to be memorized have been indicated in the statement of reasons for such memorization. It should be material (a) which is actually used by the children in worship, (b) which prepares them to share in and to appreciate the worship of the church, and (c) which ought to remain in memory as a permanent spiritual resource. There is much material which fulfils all three of these functions; some, which is of little immediate service in the worship of the children, may yet be included for sake of its value in the light of the second and third principles.

(1) *Scripture passages.* The memorization of Scripture should not be limited to single verses or "golden texts," however valuable these may be. These are committed easily, but forgotten readily, and do not acquire associative connections enough to insure their being recalled when needed. Children should be encouraged to memorize whole passages as well as single verses; and passages for this purpose should be carefully selected with a view to their devotional value. The following list of such passages is suggestive:

Ex. 20 : 3–17 The Ten Commandments
Num. 6 : 24–26 The Aaronic benediction
Deut. 6 : 4–9 Hear, O Israel
Psalm 1 Blessed is the man
Psalm 19 The heavens declare
Psalm 23 The Lord is my shepherd
Psalm 24 The earth is the Lord's
Psalm 46 God is our refuge
Psalm 51 : 1–3, 10–12, 15–17 Have mercy upon me
Psalm 84 How amiable are thy tabernacles
Psalm 90 Lord, thou hast been our dwelling place
Psalm 91 He that dwelleth in the secret place
Psalm 95 : 1–7a Oh come, let us sing unto the Lord

Psalm 96 Oh sing unto the Lord a new song
Psalm 100 Make a joyful noise unto the Lord
Psalm 103 Bless the Lord, O my soul
Psalm 119 : 9–11 Wherewithal shall a young man cleanse his way
Psalm 121 I will lift up mine eyes
Psalm 139 : 1–12, 17–18, 23–24 O Lord, thou hast searched me
Psalm 145 I will extol thee, my God, O King
Isa. 9 : 6–7 Unto us a child is born
Isa. 40 : 3–14, 28–31 The voice of him that crieth
Isa. 53 : 1–6 Who hath believed our report?
Isa. 55 : 1–11 Ho, every one that thirsteth
Isa. 61 : 1–3 The Spirit of the Lord God is upon me
Micah 6 : 6–8 Wherewith shall I come before the Lord?
Matt. 5 : 1–16 The Beatitudes
Matt. 5 : 43–48 Be ye therefore perfect
Matt. 6 : 9–13 The Lord's Prayer
Matt. 7 : 7–11 Ask, and it shall be given you
Matt. 7 : 21–29 Not every one that saith
Matt. 11 : 28–30 Come unto me, all ye that labor
Matt. 25 : 31–46 When the Son of man shall come
Matt. 28 : 18–20 Go ye therefore, and teach
Mark 8 : 34–37 Take up his cross and follow me
Mark 10 : 35–45 Not to be ministered unto, but to minister
Luke 1 : 46–53 My soul doth magnify the Lord
Luke 2 : 29–32 Lord, now lettest thou thy servant
Luke 10 : 25–37 The good Samaritan
Luke 12 : 13–31 The life is more than meat
Luke 15 : 11–24 The prodigal son
Luke 18 : 9–14 The Pharisee and the publican
John 3 : 14–17 God so loved the world
John 6 : 35, 37–40 The bread of life
John 10 : 1–16 The good shepherd
John 14 : 1–14 Let not your heart be troubled
John 15 : 1–8 I am the vine, ye are the branches
Acts 10 : 34–35 God is no respecter of persons
Acts 17 : 22–31 Paul's speech at Athens
Rom. 8 : 1–4, 14–17 There is therefore now no condemnation
Rom. 8 : 31–35, 37–39 If God is for us, who is against us?
Rom. 12 A living sacrifice, holy, acceptable to God
I Cor. 11 : 23–28 The Lord's Supper

I Cor. 13 The psalm of love
I Cor. 15 : 35–44, 53–58 The resurrection of the dead
II Cor. 4 : 16–18 Outward and inward; temporal and eternal
Gal. 5 : 22 to 6 : 9 The fruit of the Spirit
Eph. 3 : 14–19 For this cause I bow my knees
Eph. 4 : 1–6 The unity of the Spirit
Eph. 6 : 10–18 Be strong in the Lord
Phil. 2 : 3–11 Have this mind in you which was also in Christ Jesus
Phil. 3 : 13–14 This one thing I do
Phil. 4 : 4–8 Rejoice in the Lord alway
I Thess 5 : 15–23 See that none render evil for evil
II Tim. 3 : 14–17 Continue thou in the things which thou hast learned
II Tim. 4 : 6–8 I have fought a good fight
Heb. 4 : 12–16 Tempted like as we are
Heb. 11 : 1–10, 32 to 12 : 2 The psalm of faith
James 1 : 22–27 Doers of the word
II Pet. 1 : 5–11 Christian character-building
I John 3 : 1–3 Behold what manner of love
I John 4 : 7–11 God is love
Rev. 3 : 11–12 Behold, I come quickly
Rev. 3 : 20–21 Behold, I stand at the door and knock
Rev. 7 : 9–17 A great multitude standing before the throne
Rev. 21 : 1–5, 22 to 22 : 5 The holy city, new Jerusalem

(2) *Hymns.* No type of material is more easily memorized than songs. Children just pick them up by singing them; and a very little effort, wisely expended, avails to make their possession of these both permanent and accurate. But these should be songs worth keeping. The following list will suggest types of hymns that may be used by children in worship and are well worth their learning by heart. Hymns for little children in the Primary Department are not included.

When Morning Gilds the Skies (Laudes Domini)
Now the Day is Over (Twilight)
Holy, Holy, Holy, Lord God Almighty (Nicæa)
Come, Thou Almighty King (Italian Hymn)

O Worship the King, All-glorious Above (Lyons)
This is My Father's World (Diademata)
My God, I Thank Thee, Who Hast Made (Wentworth)
The King of Love My Shepherd is (Dominus Regit Me)
Father, Lead Me Day by Day (St. Bees)
O Come, All Ye Faithful (Adeste Fideles)
It Came upon the Midnight Clear (Carol)
Silent Night (Silent Night)
O Little Town of Bethlehem (St. Louis)
Thou Didst Leave Thy Throne (Margaret)
Joy to the World (Antioch)
I Think When I Read that Sweet Story of Old (Sweet Story)
O Master Workman of the Race (Materna)
Shepherd of Tender Youth (Kirby Bedon)
My Faith Looks up to Thee (Olivet)
Jesus, Lover of My Soul (Martyn or Hollingside)
In the Cross of Christ I Glory (Rathbun)
The Day of Resurrection (Lancashire, in key of D)
Light of the World, We Hail Thee (Salve Domine)
Jesus, Saviour, Pilot Me (Pilot)
Immortal Love, Forever Full (Serenity)
Who is on the Lord's Side (Armageddon)
The Son of God Goes Forth to War (All Saints No. 2)
Onward, Christian Soldiers (St. Gertrude)
Stand Up, Stand Up for Jesus (Webb)
Take My Life and Let It Be (Messiah or Hollingside)
O Jesus, I have Promised (Angel's Story)
Saviour, Like a Shepherd Lead Us (Bradbury)
Dear Lord and Father of Mankind (Whittier)
Nearer, My God, to Thee (Bethany)
Yield Not to Temptation (Palmer)
Who Would not Love the Bible (Angel's Story)
Break Thou the Bread of Life (Bread of Life)
Come, Ye Thankful People, Come (St. George's Windsor)
O Beautiful for Spacious Skies (America the Beautiful)
My Country, 'Tis of Thee (America)
Fling Out the Banner (Waltham)
All Hail the Power of Jesus' Name (Coronation)
From Greenland's Icy Mountains (Missionary Hymn)
We've a Story to Tell to the Nations (Message)

(3) *Prayers and the elements of ritual.* The memorization of forms of prayer, for both individual and social use, has been discussed in the second and third chapters of this book. If other elements of ritual enter into children's worship, these likewise should in general be committed to memory.

This is not the place to discuss the value of ritual in Christian worship. Churches, as well as individuals, differ, temperamentally and habitually, in the significance that they attach to forms and ceremonies, postures and symbolic acts. But whatever our grown-up views, it is inevitable that something of ritual be involved in the religious education of our children. A child is associated with older folk in a life which he can but partly understand; he imitates postures, intonations and actions long before he can grasp their full meaning; he loves repetition; he is dramatic, imaginative, emotional. In most of his early education, his doing and feeling go before and prepare the way for his understanding. So with his education in religion. He will acquire habits of life and worship, feelings of reverence and forms of devotion, before he can establish their logical basis in adequate ideas.

Any ritual, however simple, that involves responses on the part of the children, spoken or sung, or unison prayer, will in general fall short of full effectiveness if these must be read. If the public worship of the church contains such ritual elements, children may be encouraged to memorize these in order to equip themselves to take part in it.

Many churches which in worship profess a formal creed, require children to memorize this in connection with their reception into full church-membership, if not before. In this, they follow a practise which can be traced back to the second century. If such memorization means the dogmatic imprisonment of the child's mind, it is most unwise;

but if it is to equip the child to share with his elders in an affirmation of faith and loyalty — which was the meaning of the recital of a creed in the early Church, and should be its meaning today — it is both reasonable and proper.

Churches which profess no formal creed, as well as those which do, may well encourage children to memorize the covenant which they assume when they take upon themselves the vows of discipleship and join the church. The life of many a church would be strengthened and deepened, if all its members knew by heart, and from time to time recalled, the terms of their covenant, the vows taken in Christian Baptism, and the words of the Master associated with the institution of the Lord's Supper. For these are the elements of ritual that are most important to any church.

4. THE GRADING OF MEMORY MATERIALS. These materials should be graded as carefully as possible, with a view to the child's ability to understand them. They should be memorized, moreover, in as close correlation with the lesson-material which he is studying as is practicable. By all means, of course, their memorization must be correlated with their actual use in the children's worship. It is a mistake to maintain that a child should commit nothing that he does not comprehend, for the full meaning of many verses can be realized only in later life. But certainly he should never memorize anything that he cannot in some measure understand. The present meaning and emotional setting of any memorized material largely determines its permanence and future value.

No attempt has been made to divide into grades the material contained in the lists given above, for two reasons: because the problem of just what should be memorized in a given year involves so many conditions that are local — the development of the children, the content of their lesson material, and their opportunities for worship; and because the great part of this memorization will be done in the Junior and Intermediate departments. All of the hymns and almost all of the Scripture passages cited are adapted for use in the Junior department. Those that may be learned by younger children will be readily picked out by the Primary teacher.

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. Why should children memorize materials for use in worship? If you feel that they should not, give your reasons.
2. In what senses is childhood the best time for memorizing?
3. Give examples, if you can, of the results of memorizing without understanding what was being memorized.
4. Give examples, if you can, of how memorization with partial understanding prepares the way for later full understanding and realization.
5. Prepare, as for actual use in your own class or school, a list of Scripture passages for memorization. Criticise and evaluate the list given in the chapter, add to it and take from it, and grade it for the several departments. Give reasons for all that you do.
6. Prepare, in like manner, a list of hymns for memorization.
7. Should a child memorize the church's creed, provided it professes one in worship? Give reasons for your answer.
8. Should a child memorize the covenant entered into upon becoming a full member of the church? Give reasons for your answer.
9. Why should the vows taken in Christian Baptism be memorized? The words associated with the institution of the Lord's Supper?

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LESSON VII

WORSHIP IN THE CHURCH SCHOOL

1. The term CHURCH SCHOOL is coming to be used widely as a name for all of the organizations and agencies within a local church, whereby it seeks to promote the religious life and growth of its children and young people and to train its adult members for effective service. The church school, so conceived, includes the Sunday school, the young people's society, teacher-training classes and classes in preparation for church membership, as well as such organizations as the Boy Scouts, Campfire Girls, King's Daughters, mission bands, and the like.

It is not our business here to discuss the organization of a church school. Its details may differ widely, depending upon the local situation. Whatever precise form the organization may take, the term church school stands for more than the mere addition of a new name. It betokens the church's assumption of a new responsibility, and its recognition of three principles that are fundamental:

(1) That all of the organizations which a church maintains for its children and young people, or permits in its name to be brought to bear upon them, are educative in character; and the efficiency or non-efficiency of each is to be judged finally by its educational effect upon the moral and religious life of the children and young people it touches. This is true, however little of instruction the organization may undertake, and however completely its program may be one of activities.

(2) That the work of these organizations should be so coordinated and correlated that each will take its place within an educational program which is unified, consistent

and complete. This program should contain definite provision for the religious education of children and young people of every age, and for both instruction and activity, impression and expression, at every stage of the process.

(3) That the church itself is responsible for the conception and administration of this educational program.

In the training of the devotional life the church school can do three things that are of great value: (1) it can afford to children the experience of worship under controlled conditions; (2) it can give them instruction and drill in the elements of worship; (3) it can offer them opportunities for the expression in word and deed of the attitudes developed in worship, and train them in such expression.

2. The church school should afford to children THE EXPERIENCE OF WORSHIP UNDER CONDITIONS THAT ARE CONTROLLED BY AN EDUCATIVE PURPOSE. The worship of the church school differs from that of the family and of the church, in that its primary aim is the education of children in worship, and all the elements of its devotional program should be definitely planned with this in view. This principle applies to the worship of all the organizations and groups, however varied, that go to make up the church school. Its most important application is to the worship of the Sunday school.

The Sunday school ought to include, at some point in the program of each session, a brief service of worship, carefully planned to bring its pupils into fellowship with God and to train and develop their power to worship. Too many Sunday schools have failed at this point. "Our whole session is worshipful," the superintendent of such a school will often say, meaning that hymns and prayers and exhortations are scattered all through it and that becoming order is maintained; but his use of the adjective shows that he does not fully understand what worship means.

The period devoted to this service should be kept absolutely free from all distracting elements. It should not be broken into by announcements or reports, questions addressed to the pupils, the practise of hymns or drill upon memory material, talks about the lesson, "remarks" by visitors, exhortations to attendance or benevolence, or anything else of this sort. All of these things may have their place; many of them certainly do. But their place is not in the period during which the school seeks to afford to its pupils the experience of worship, under conditions that will most effectively train them to approach God.

The program of a Sunday-school session falls naturally into three great divisions: (a) the period or periods for *general instruction*, drill, announcements, and all other matters which concern the school or department as a whole: (b) the service of *worship:* (c) the period or periods of *class instruction* and training. These should be kept distinct, and not allowed to interrupt one another.

The time for the service of worship should be at that point in the session which experience proves to be most practicable and helpful. If put at the beginning, it gives a right start to the whole session. But tardy pupils either will interrupt or must be shut out; and too often the impressions of the period of worship are dissipated before the classes take up the lesson. If put at the end, it constitutes the climax of the day's work, and sends the pupils away with the benediction of its influence. But its influence is lacking throughout the class period, where it is much needed, and the service itself is apt to be scamped or to lack something of wholeheartedness in the atmosphere of getting ready to go home.

Another natural place for the service of worship is just before the classes separate for the teaching of the lesson. On this plan the session begins with a hymn and a brief prayer of invocation, then proceeds to the period of general instruction, after which comes the service of worship, and then the class instruction.

The program for this service of worship should be simple and brief, yet planned with the utmost care. The essential elements are four: hymn, Scripture, prayer and offering. But over and above the actual content of these elements, in whatever order put and however enriched, the leader should foresee and plan even minor details of procedure in such fashion that every aspect of the situation may reinforce and contribute to the spirit of worship. A short prelude, reverent in character; a sentence sung by the choir in call to worship; or the use of a processional hymn may help to determine the atmosphere. The numbers of the hymns, psalms, and prayers which are to be used should be posted upon a hymn-board that all may see, and the pupils should be given opportunity to find these before the service begins. There need be no announcement of items or numbers, then, to interrupt the natural spirit and sequence of the worship itself. A brief ritual is a help provided all learn it by heart. It is confusing to find and follow a different "responsive service" each Sunday. New forms should be used from time to time, but each should be mastered so that it may serve rather than impede the expression of the attitudes of worship. In general, the worship programs of the Sunday school have given too large a place to responsive reading, the devotional value of which is doubtful. Reading in unison is better.

The offering should be treated as a part of the pupils' worship of God. One school has a moment set apart in the period for general instruction, when the attendance is taken and the members of each class place their offerings in the class envelope. Then, at the proper point in the service of worship, the school deacons gather the offering as quietly and reverently as do those of any church, and bring it forward to be placed before God while all rise and sing an appropriate sentence of dedication.

The service of worship should be graded for the several departments. The Beginners' and Primary departments, of course, should have their separate worship; and most schools that have tried it, are convinced that the Juniors should worship by themselves. The common practise is to have all above the Junior department worship together; but here, too, there is much to be said in favor of having the Intermediate and Senior pupils worship by departments. While it is true that young and old should have the experience of worshiping together, the public worship of the church affords that opportunity. In the church school we shall do best to fit the experiences of worship as precisely as we can to the needs of the pupils. Many schools whose departments meet thus separately have all meet together, in one assembly and service of worship, once a month.

The following are typical programs for the several departments:

(a) *Beginners' Department*
1. Quiet Music.
2. Offering, with Prayer.
3. Greeting, with Song.
4. Hymn.
5. Prayer.
6. Circle Talk.
7. Rest Period.
8. Table Period.
9. Story Period.
10. Good-bye Song.
11. Closing Prayer.
12. Distribution of Folders or Letters to Parents.
13. Music.

(b) *Primary Department*

1. Opening Service.
    (1) Quiet music.
    (2) Greeting, with Song.
    (3) Unison Prayer.
    (4) Prayer Song.
2. First Class Period, for memory drill or for the retelling of stories.
3. Fellowship Period (birthdays, new pupils, drill of department as a whole upon memory material, new songs, etc.).
4. Service of Worship.
    (1) Call to worship, with quiet music.
    (2) Scripture, repeated in unison.
    (3) Hymn.
    (4) Offering.
    (5) Prayer.
5. Second Class Period, for instruction and handwork.
6. Closing exercises.
    (1) Song.
    (2) Prayer.
    (3) Music.

(c) *Junior Department* (Topic: Loyalty)

1. Hymn: "Come, Thou Almighty King." The children rise to sing, and remain standing to recite from memory
2. Psalm 100: "Make a joyful noise unto the Lord, all ye lands."
3. The Lord's Prayer. The children are then seated during the
4. Memory Drill, conducted by the superintendent.
5. Announcements and Reports.
6. Service of Worship.
    (1) Call to worship, with quiet music or response by the choir.
    (2) Scripture, read in unison or repeated from memory: Psalm 27.
    (3) Hymn: "Lead On, O King Eternal." The children rise to sing, and remain standing to repeat the
    (4) Unison Prayer.
    (5) Story: "A faithful soldier of Christ."
    (6) Leader's Prayer
    (7) Offering.
    (8) Hymn: "O Jesus, I have Promised."
7. Class Period for instruction and handwork.
8. Closing exercises.
    (1) Hymn: "Fling Out the Banner"
    (2) Prayer and Benediction.

(d) The program for the *Intermediate Department* does not differ materially, in point of order, from that for the Junior Department. The difference is rather in the content of the worship materials, and in the directly evangelistic aim which should inspire all that is done in this department. The leader's talk need not always take the story form, as it naturally does in the department below this.

(e) The program for the *Senior Department* differs from those of the Junior and Intermediate Departments in two chief respects: the lessening of emphasis upon memory work, and the handing over of the actual conduct of the service, as far as possible, to the boys and girls themselves. The *Young People's Department* should seek yet more fully to develop within its pupils initiative and responsibility in the planning and conducting of their own worship.

Excellent work in this field has been done by Professor Hartshorne, whose books present a wealth of concrete suggestion, based upon his experience as Principal of the Union School of Religion. He puts the service of worship at the beginning of the session, has the whole school worship together, and has the pupils march for this purpose, singing a processional hymn, to the chapel of the Seminary — which is equivalent, under ordinary conditions, to using the auditorium of the church with its organ and worshipful environment. The service lasts from twenty to twenty-five minutes, is organized about one of the fundamental Christian attitudes as a central theme, and includes a story or talk by the leader. The following is a typical program, the theme being Gratitude:

1. Processional Hymn: " Rejoice, ye pure in heart."
   The school enters and remains standing as the leader says: " Let us pray." Then follows
2. The Lord's Prayer, the choir singing the Amen.
   Still standing, the school then sings, without announcement
3. The Doxology. (Only the first line need be played)
   The school is then seated and bowed during the
4. Sentence by the choir, sung softly:

" The Lord is in His holy temple
Let all the earth keep silence before Him."

The school continues with heads bowed, and the leader says: " Let us pray." Then follows

5. The Unison Prayer (repeated from memory, the choir singing the Amen)
6. Hymn: " We plough the fields and scatter."
7. Story: " What Bradley Owed." At the close of the story the leader says, " Let us pray." Then follows
8. The Leader's Prayer, the choir singing the Amen.
9. Recessional Hymn: " For the beauty of the earth."

3. The church school should afford to children INSTRUCTION IN THE MEANING OF WORSHIP AND DRILL IN ITS ELEMENTS. We have already discussed this in the chapters on Teaching Children to Pray and the Memorization of Worship Materials. Let it be added here simply that such instruction and drill may be the work, in one respect or another, of any or all of the organizations and groups that constitute the church school. In the Sunday school it will be accomplished in part by general drill of the school or department as a whole, in part by the teachers in their respective classes, and in part by the individual work of the pupils, mastering materials for themselves under the guidance and inspiration of the teachers.

This is not the place to discuss methods of drill. We state briefly, however, four principles of memorization which have been established by modern experimental investigation.

(1) Learning by wholes is easier and more economical than learning by parts, unless the matter presents special difficulties. " In learning familiar matter of moderate length, read through the whole piece repeatedly till it is learned. Do not learn little by little or verse by verse."

(2) It is better to distribute one's efforts to memorize a given passage over several periods of application, than to

attempt to learn it all at once. It is more economical to learn several things simultaneously, by this method of distributed applications, than to have only one piece of memory work on hand at a time, and to finish it up before beginning another.

(3) Recall is a most effective method of memorizing. After going over the material a certain number of times, one should shut the book and repeat it from memory. But it is a mistake to do this too soon, for it may result in the formation of wrong associations, which are then hard to get rid of. "Do not try to recall from memory at all until you feel little doubt that it will be quite successful. During the first recall consult the text at once when doubts arise."

(4) Materials should be learned in the way that we expect to use them. A prayer that is to be repeated in unison with others should be memorized by repeating it rather than by writing it. Hymns should be learned by singing rather than by saying them over.

It is not difficult for the Sunday school to fulfil these principles. A hymn may be memorized, for example, by simply singing it over as a whole several times on each of several consecutive Sundays, until the leader is reasonably sure that it is safe to try the method of recall, when he has the school sing it without the book. That effort will reveal to each pupil the places on which he needs special study, and in this the teacher should help him. The school will keep on singing it for several Sundays more, and then the pupils will know it. During the same Sundays, moreover, the school may be learning, in the same way, other hymns, a prayer, or Scripture passages.

4. The church school should afford to children OPPORTUNITIES FOR EXPRESSION, BOTH IN WORD AND DEED, of the attitudes engendered in worship, and train them in

such expression. Christian *testimony* and Christian *service* are natural consequences of Christian worship. Through these we express to others the attitudes which in prayer we express to God. To train in testimony and service is the primary function of the various societies and clubs for children and young people which the church school associates with the Sunday school. As children grow older, these active aspects of the Christian life become increasingly important, and assume a correspondingly larger place in the church's educational program. But they should never, from early childhood, be absent.

A child, of course, is unable to relate his Christian experience after the fashion of some older folk. But he is able, even in the kindergarten, to be trained to salute his country's flag and to pledge allegiance to the nation for which it stands; and he is likewise able to be trained to express in words his gratitude and loyalty to God. There is no age at which one may not acceptably, in the measure of his ability and understanding, " speak a good word for Jesus Christ." We all have need of a larger, more natural and objective, less introspective and selfish conception of Christian testimony.

But the expression in words of Christian attitudes is not enough. " Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." No conviction is really our own until it has been " felt upon our pulses," as Keats said, and worked out in action. This is as true of children as of older folk. The instruction and worship of the church school will fall short of their full purpose unless they are supplemented by a program of Christian living and Christian service. We dare not leave the expression in action of what we teach to chance opportunity. The church school, through some one of its agencies, should see to it that children are afforded opportunities to love, to give and to do — in short, to share in the various interests and enterprises of Christian living as well as to be taught Christian beliefs.

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. What do you understand by the church school? What is the relation of the Sunday school to the church school?
2. What part may the various organizations that make up the church school have in training the devotional life of children? Make your answer as specific for each organization as you can.
3. Do you have a service of worship in your Sunday school? Go over its program in light of the suggestions of this chapter to see whether it could be bettered in any way. If you can add suggestions better than those given in the chapter, do so, justifying them with reasons.
4. Should the various departments of the Sunday school worship together, or separately? Give reasons for your answer.
5. Is it practicable in your school to make the offering a part of the service of worship? If so, devise a plan for doing this.
6. Should the service of worship in the Sunday school include a talk or story by the leader? Give reasons for your answer.
7. What practically can your school do to instruct and drill its pupils in the elements of worship? Devise a program for this.
8. What provision does your church school make for the expression of Christian attitudes in the activities of the pupil?

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LESSON VIII

FAMILY WORSHIP

Family worship is the beginning of social religion. The father was the first priest, the hearth the first altar, the mother and children the first worshiping congregation, and the structure which sheltered them the first church. The home is the world's Holy of Holies. In the nurture and expression of true religion its place is primary and unique.

1. Family worship is essential to the maintenance and propagation of religion. There is no substitute for it. The popular attempt to relegate worship to the church and Sunday school is both foolish and disastrous. It impoverishes the religious life of the child. He needs the daily training and example. It starves the soul of the grown-up. On the busy days, when he most needs spiritual food and exercise and upbuilding, he goes to his tasks and trials and temptations without that social expression of religion, which clarifies and invigorates his ideals, and equips him for the demands of the day. It maims the home. Few things, if any, will so unify the life of the family, incarnating the common praise and penitence and good-will; so purify and sweeten the family intercourse, curbing tempers, encouraging unselfishness, inspiring service, and bringing forth the fruits of that Spirit, which are love, joy, peace, long-suffering, goodness, meekness, faithfulness and self-control, as worship in the home. Finally, the limiting of religious teaching to the Sunday school tends to make the worship of the church and Sunday school unnatural and difficult. This is especially true in the case of children. If they worship in the home, the act will be simple, natural, intelligible, playing a practical and

interesting part in real life. If worship is confined solely to the exercises of Sunday, they will not feel at home in it or be impressed by the power of it. On the contrary, they will be inclined to view it as a bit queer, something unreal and mysterious, a tedious and unintelligible preliminary to be endured patiently, not a wholesome and joyous exercise in which to find illumination and strength. Probably no church was so important to Philemon, or to his children and dependents, as the one which Paul mentions in his epistle, "the church in thy house." The same is true of family churches in the homes of today. Take worship out of all homes, and we shall have a constantly diminishing church attendance and look in vain for the coming generation of ministers. Keep it in the home, and the future of organized Christianity is safe.

2. THE PRESENT DECLINE IN THE PRACTISE OF FAMILY WORSHIP is undoubted. It is a lamentable fact that the custom belongs almost exclusively to the past. We may have gilded other days in our religious imaginations, universalizing "The Cotter's Saturday Night" into a picture of every fireside, and so turning history into fiction. The golden age of worship is not behind us but before. But the fact remains that today in city and in country the practise has well-nigh vanished; and save among our ministers and families of the old school — and not all of these are among the virtuous — one looks in vain for the modern counterpart of Burns' exquisite picture.

The usual explanations offered are the industrial stress, with the resultant hurry in the morning and weariness in the evening; the varying appointments, which render leisure for all at the same time difficult to arrange; the lack of support by public opinion and popular custom; the ignorance of fathers and mothers with respect to the tools of worship, and their fumbling and bungling with them when they take them into their hands; the embarrassment and unreality experienced in what seems to be an awkward and abnormal situation, and the desert of dulness and formalism into which the rivulet of their devotion either sinks below the surface or vanishes as a cloud beyond the hills of sand. Above all is the fact that by many the need of family worship is not felt nor is its value appreciated. The members do not worship because they have no worship to express.

The way of escape is apparent. Households can usually find a time for any act which they regard as of vital importance. Ten minutes earlier rising in the morning, ten quiet minutes out of the program for the evening, will furnish the opportunity. Ignorance of the ways and means can be cured by study. There are books dealing with family worship in general, admirably chosen and well arranged selections for daily readings, collections of prayers which may either be used as they are or taken as models in devotion. The talents of parents for leading worship differ widely; but there is no valid reason why any father who will train and prepare himself for it should stumble and find himself humiliated before his children. If leader and household bring nothing to worship, they will naturally get nothing — sometimes worse than nothing — out of it. But ill-chosen Bible readings, with no explanations or applications, mumbled and lifeless prayers, empty-headed and empty-hearted singing are not inevitable. They are inexcusable.

Family worship expresses itself in three main forms: (a) grace at table; (b) the bedside prayers of the children; (c) general family prayers.

3. GRACE AT TABLE. Here are the bounties of nature. What could be more natural than to thank God, recognizing Him as the wise and generous Giver of all good things?

With this should also be expressed the recognition of God as the welcome and unseen Guest.

> " Come, be our guest, O Lord of good,
> And bless to us Thy gift of food"

will serve as an example. Such prayers at the table express the devotional life normally and naturally. They help to invest the meal with a wholesome but not burdensome sense of the sacramental, and lift it above the mere process of feeding. They tend to hallow what should be hours of happiest fellowship, to clothe the routine of daily life with its true divinity, to lift the table-talk above the level of gossip and squabbling, and to bring God into the friendship of the home.

In character the grace should be short, simple and sincere, and not stilted or over-pious. It is no place for the elaborate and ornate, for cataloguing the attributes of deity, or for making the family confession. Above all, it must be saved from formalism, as well as from descending to what has been called " the purely dietetic grace," some pious variation of Shakespeare's

> " Now good digestion wait on appetite,
> And health on both."

Usually the blessing may be asked by the father or mother. Often it is wise to allow the children to do it in turn. Perhaps most helpful is the custom of having all say the grace together, varying the forms for the different meals, and adopting new ones from time to time. No thoughtlessness, or mumbling, or hurrying should be tolerated. The quiet moment preceding the first words, the dignity and sincerity and beauty which invest the rite, all demand attention. It is not necessary to ask the blessing on all occasions. Wherever the observance is difficult, or the formalities of some social gathering make it unnatural, the rite will be strengthened more in the breach than in the observance. No timidity or false shame should interfere with it; but it should never become a kind of table fetish or a mere formal preliminary to the feast.

4. THE BEDSIDE PRAYERS OF THE CHILDREN. Teaching children to pray is dealt with in another chapter. Here it is necessary only to add some practical suggestions.

(1) *Evening prayer.* The evening has its advantages and disadvantages. The children's bodies are weary, their minds sluggish, and the natural tendency is to tumble into bed. On the other hand, it is the normal time to review the day's deeds and experiences, conscious of God's presence, and to set the moods and thoughts, which are formative powers even during sleep. Whether the child that wakes in the morning will be loving and pure and unselfish and inclined to worship, will depend partly upon the kind of child who goes to bed. Wise parents will guard the hour with reverent appreciation. Quiet, grateful thoughts; a child's simple talk with the great unseen Father and Friend; true penitence and the promise of loyalty — these should characterize the petitions and send the little worshiper into dreamland with a cleansed and gladdened heart.

(2) *Morning prayer.* In the morning the difficulties are those of late rising, hunger, and the impulse to hurry into the activities of the day. But where the prerequisites of an awakened body, an alert mind, and leisure are given, the time is fraught with tremendous possibilities. Souls may be wakened and cleansed and invigorated and clothed as well as bodies. The mood may be set, the higher nature fed, preparation made for trials and temptations, and work begun as the friend and fellow laborer of God.

(3) *Method.* Usually some preparation for the prayer-time should be made, rather than to allow the children to

hurry from their tooth-brushes to their devotions. In the evening review the day with them; in the morning prepare them for it. Remind them of certain elements which should enter into their prayers, and help to create the mood and strengthen the impulse. See to it that the act is a happy one and not an irksome task. In the earliest years it will be wise for the parents to pray with the children, teaching them the art and enveloping them in the prayer spirit. The free prayer of the father or mother may be followed by some memorized form, in which all join, closing with a brief silent time, in which the child should be encouraged to formulate his own simple prayer. Kneeling may not be necessary, but it is certainly helpful. Posture not only helps to express the mood but to create it. A child must be made to understand that he can pray at any time and in any posture, and be encouraged to do so. But the times when he deliberately kneels will further rather than interfere with his readiness to turn to God in moments of special need, after the fashion of Nehemiah.

5. General family prayers. These should be conducted in a manner reverent but quite informal, keeping the worship simple, natural, and free from all sense of repression and strain. Study and tact on the part of the leader will make the exercise practical, interesting and joyous. All that is said should be couched in language intelligible to each member of the group, and connected with the ordinary affairs of life. This does not mean " talking down " to the children, the kind of pious baby-ism in which some well-intentioned people indulge, both in public and in private, and which is so despised and resented by any healthy-minded child. Brevity is necessary. Prosiness and prolixity will kill any service; and the father who prolongs his petitions, or attempts to preach to an unwilling congregation, or who indulges in what has been de-

scribed as " getting behind the mercy-seat and throwing stones," uttering pointed personal criticisms and accusations in the form of prayer, need not wonder if his flock becomes restless and unhappy, growing up with the firm resolution that their homes shall never be afflicted with family prayers.

So far as possible, all should share in the details of worship. The children may take turn in reading the selections. These need not always be from the Bible. Jesus condensed a whole treatise on ethics into the story of the Good Samaritan, and taught the heart of his theology in the Parable of the Prodigal. A similar devotional use may be made of tales from the lives of missionaries and heroes of the faith; of selections from the poets, such as Whittier's " Eternal Goodness," Tennyson's " In Memoriam," and Wordsworth's " Happy Warrior "; and even of current events in which the hand of God is manifested. In the Bible readings various editions may well be used for the sake of variety and freshness. Psalms and great religious poems may be memorized and repeated in unison.

Variety is desirable. Special days, like birthdays, Church festivals and holidays, may suggest new ways of conducting the worship. The realm of art is a rich one for devotional purposes. Great masterpieces, such as Raphael's " Sistine Madonna " and " The Transfiguration "; statues like Michaelangelo's " David "; incarnations of religious moods of which Millet's "Angelus " is an example; religious allegories in art, such as Holman Hunt's " The Light of the World," which Ruskin called " the most perfect instance of expressional purpose that the world has yet produced "; and photographs of the Holy Land may be utilized. If the worship find expression in hymns, all that is said in the chapter on " Worship in Music and Song " becomes applicable.

The leader's prayer need not contain more than a dozen sentences, though for these some careful preparation should be made. At first it may be wise to write out such prayers, whether or not any attempt is made to memorize them. The practise will at least lift one above the common faults of aimlessness, dulness and floundering. Some form of common prayer, such as the Lord's Prayer or the collect for the day, may well be added. Nothing, however, will be so effective as the simple, sincere petitions of the leader, which the children recognize as his own and theirs, even though these are haltingly expressed.

6. THE HELP OF TEACHER AND PASTOR is needed. Rarely, if ever, will they have opportunity to share in the family worship. But they can urge its need upon thoughtless parents, lend them the most helpful books, introduce it by word and story into sermon and instruction hour on Sunday, and during walks and talks with the children make the expression of the devotional life in the home seem both natural and desirable. Working together with tact and wisdom, minister and teacher can do much to establish family worship in the busiest of modern homes.

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. How essential do you deem family worship to be for the maintenance of religion and the perpetuation of the Christian Church? Give full reasons for your answer.
2. Give reasons for the present decline in the custom of family worship.
3. If it is desirable that the custom be reinstated, how practically shall we go about it?
4. Discuss the value and methods of grace at table.
5. Discuss the times and methods of bedside prayer on the part of the children.
6. Discuss the problem of a time for general family prayers, and methods which may be followed.

7. Should set forms of prayer be used in family worship, or extemporaneous prayers? Give reasons for your answer.

8. What can the teacher and the pastor do to help to establish family worship in the homes of the church?

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A brief list will be found at the close of Lesson II. In addition to these, such collections of rhymed prayers as John Martin's " Prayers for Little Men and Women " will be found helpful. These, however, are recommended less for direct use by boys and girls than as suggestions for the topics, language and spirit of children's prayers.

LESSON IX

CHURCH WORSHIP

1. In worship the church and its children are mutually dependent.

(1) *The church needs the child.* His presence makes the congregation a normal life group, where family units are merged into the social unit of the community. To the leader in worship he is an inspiration to be concrete, interesting, vital; and a warning against the prolixity and dulness and lack of touch with life, which tax the patience and deaden the spirits even of the saints. Most important is the probability that if the child is lost to religion, the man will be lost also. If in the life of the church no place is made for the boy — a place which he understands, and loves, and in which he functions — the chances are that no place will be taken by the man.

(2) *The child needs the church.* It offers him external aids, living examples, and adequate training. It affords him the contagion and reinforcement of a larger social fellowship.

2. The worship of the church affords both stimulus and power to children.

(1) *The very architecture of the church* is an embodiment of worship. The suggestion of the spire, the spaciousness and beauty of the interior, the messages of pictured glass, the symbolism of font and communion table and altar — all speak to the child and help his own soul to utter itself. Not that we should rely too much upon such extraneous aids. Not all are privileged to have them, and saints have been produced without them. Moreover, care must be taken not to identify æsthetic enjoyment with genuine

religious emotion. But the relation of environment to mood is not to be treated lightly. The holiness of beauty may well be used to awaken the beauty of holiness. It is a misfortune that so many churches are hindrances rather than aids to worship — barn-like structures, ugly and cold and gloomy, with too many reminiscences of theaters and town-halls.

(2) *The church service affords the child helpful companionships in worship.* Here are earnest folk, some of them leaders in the community, to whom he looks up with a child's admiration, bowing before one infinitely higher and better, and seeking those supremely valuable possessions, which only the great Giver of every good and perfect gift can bestow. Memories of noble lives, now members of the choir invisible, breathe upon him.

(3) *The service furnishes instruction in worship*, not only by word and example, but by the rites of the church, which sway his soul even before he understands them. As soon as possible he should be helped to enter into all its forms and ceremonies intelligently and reverently. The significance of posture, why we bow the head and close the eyes, why we rise or kneel; the meaning of the rite of Baptism, which he will often witness; the spiritual message and solemn vows involved in the Lord's Supper — all these should be interpreted to him.

(4) *Through the services of the church worship is organized for expression in social service*, through which true worship must ever utter itself if it is to live. The child comes under the mighty power of collective suggestion. It helps him to make connection between the worship of God and the life of the great world about him.

3. THE ADAPTATION OF CHURCH WORSHIP TO CHILDREN.

(1) *Children must be furnished with an adequate motive for worship.* It is not enough to compel them to go to

church, wise and necessary at times as this may be. They ought to know why they are going, what they are to do, and what benefits are to be given or gained. The boy's impatient, " Oh, what's the use? " is a question worth answering. One service which he attends with alert mind and open heart is worth a hundred to which he is dragged as an unwilling victim, through which he sits with dogged stoicism, and from which he emerges with a sense of relief.

The heart of this motive should be the possibility and practise of genuine worship. Good fellowship, joy in music, new knowledge, inspiration for better living are associated with this and may all be enlisted. But the great thing is the "deliberate and intelligent effort to make explicit to consciousness the supreme fact of religion, namely, the reality and nearness of God, to the end that God may be able to do for us, in us, and through us, and so for the world at large, what he desires."[1]

(2) *The service must be interpreted to children.* What is the use of the prelude? Is it an intrinsic part of the worship? Is the anthem a concert number, or are we to worship through it? Is the minister praying instead of the people, or are they to pray with him? Is the offering merely a begging nuisance, skilfully set so as to make it difficult if not impossible to keep one's money, or is it one of the supreme acts of worship, the symbolic consecration and dedication of self and property and time and all to God? Every part of the service, every act in the ritual, must be interpreted and made effective, until in it and through it the child is enabled to commune with God.

(3) *The service must be made interesting to children.* Without that key, the doors to their intellects and emotions and wills remain locked and barred. The character of the

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[1] W. A. Brown: *Worship*, p. 4.

language employed, the vividness and picturesqueness with which the idea is conceived, the vigor and power of the presentation, will all affect this.

(4) *The service must concern the child's life vitally.* His temper and habits, his language and books, his treatment of the weak and disagreeable, his ideals and the objects of his ambitions — these are the things which must be touched upon and transformed. The life of the home, the work of the school, the ethics of his play should bear the impress of that hour in the church. The service must involve more than the abstract elements of religion; unmistakably and concretely and fascinatingly it must involve the child.

(5) *The external conditions of the service must be conducive to worship.* The length should not be excessive. There are time limits beyond which attention is difficult. The seats should be comfortable. It would tax a martyr to worship, if the pews were so shaped as to make his back ache, and so high that his feet could not touch the floor. There may lie unsuspected supplies of grace in a cushion or a stool. The air should be kept fresh. A proper degree of temperature, light, and an unobstructed view of the minister are other seeming trifles, all of which, however, conduce to the possibility and effectiveness of worship.

4. Persons upon whom responsibility rests.

(1) *Parents* have the largest opportunity and the strongest influence. They are the ones to arouse and develop the instinct of worship, to exercise it in the home, to motivate and make effective the act of going to church. Family prayers of the right sort during the week will be of immeasurable helpfulness. A child can no more develop a worshipful nature by exercising it one hour on one day in seven than he can develop a strong body by exercising it one hour on one day in seven.

Before church the child should be prepared for worship. It is not enough to see that he has clean face and hands, and is dressed, often much to his self-consciousness and discomfort, in unusual clothes. What of the condition of his mind and heart? The object of church-going can be suggested and impressed, not with the dulness of a lecture or the piousness of a tract, but with tact and grace. Certain experiences may be recalled for which he and the family may well give thanks, certain deeds calling for confession and penitence, certain aims and ideals which need clarifying and invigorating. These may be brought home in some quiet personal word, or be suggested without moralizing in the conversation at the breakfast table. If the day is a special one, or if the topic of the sermon has been announced, there is a chance for preparation and for interesting family discussion.

At church the family should sit together. Sitting regularly in the family pew begets in a child the sense of being at home. It is the especial place in the church where he belongs, from which he is missed, and where he feels natural and at ease. If the members of the family are early for the service, as it is wise to be, the Psalm and hymns may be read and made vital by some word or story. The child then knows what is coming, and can take part with more understanding and joy. Intelligent interest, happy anticipation, appreciation of the materials of worship should be furthered in every way, that the boy and girl may find co-operation and helpfulness in what is often a difficult task.

After church, or on Sunday evening, the thought of the hour may be discussed and applied. What effect should it have on the home life, on school work, on personal conduct, on events taking place in the world? Is any resultant deed demanded? Without this the worship and sermon of the morning may become as ephemeral as an April cloud.

(2) *The minister* of today is expected to understand the religion of childhood, which so many of his forbears either outraged or ignored. If he has been well trained, he will know how to make the service compact in form, full of spirit, and attractive to the younger members of the congregation. He will speak the language and enter into the thoughts and experiences of childhood. In the service of worship he will know how to call forth and express the child's gratitude, reverence and loyalty. In his prayer he will make conscious contact with the young as well as with the older members of the congregation. He will study the art of giving out hymns, so as to make them interesting and vital. In his sermons he will illustrate the value of a point of contact, the importance of the first sentence, the art of illustration, the power of the right use of humor as well as of pathos. No wise leader of worship aims exclusively at adults or is content if graybeards nod approval. He will have failed lamentably if he does not win the cooperation and approval of the child.

(3) *The individual member of the congregation* also has a part. The cordiality of his welcome will be effective, as well as his ability to correct or to endure the fault of restlessness rather than to scold and glower. The sincerity and beauty of his worship will be contagious. If his reverence is purely external, his attention wandering, his participation lukewarm or entirely wanting, and his life in the community out of harmony with the gospel which his lips in the forms of worship profess, he can hope to have very little effect, and that for the most part harmful, upon the life of the keenly observant child.

(4) *The teacher's time and opportunity* are comparatively limited. But he, too, in the worship of the Sunday school, in class meetings and personal conversations, can interpret the church service and make it more effective. He can

help parents, arousing them to their duty, and indicating ways and means of accomplishing it. He should keep in close touch with the pastor, letting him know the results of the services, and keeping him apprised of the needs and deeds of his boys and girls.

5. VARIOUS PLANS have been devised for encouraging church attendance on the part of children. Some have found it practicable to combine the services of the church and Sunday school, thus enlisting children in the former and adults in the latter. The danger is that both services may thus be maimed. Go-to-Church Bands, Leagues of Worshiping Children, and the like, stimulate attendance by covenants, records and, in some cases, rewards. Such plans are not enough in themselves. They do not involve an adaptation of the church service to meet the needs of children. The danger is that the outward forms may be observed and the rewards gained without real growth in the power of worship. Junior Congregations have been organized, practically duplicating the organization of the church, with juvenile officers and services of their own. These services, however, are necessarily less rich and impressive than the regular worship of the church and may easily degenerate into mere parodies.

The best plan, in general, is to have a children's sermon or story at some early point in the regular morning service. Such a sermon not only recognizes the presence of the children and helps them to feel that the service is for them; it interests the adults, puts the preacher into touch with his audience, and helps him to preach more simply and directly to the grown-ups. In many churches the youngest children withdraw after the children's sermon, and go to their class-rooms for instruction, stories or handwork. All in the Junior department or above, however, should remain for the whole of the service.

The great essential is that the child should feel his oneness with the rest of the worshiping congregation. He should not simply get something in the hour of worship; he should be made conscious that he is, with others, contributing something. He should come away with a sense of proprietorship as well as of pleasure and profit.

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. Why does the church need the children, not simply for sake of its future, but for sake of the present quality of its life and worship?
2. Why do children need the church?
3. What would be the probable results were children to be trained in religion at home and in Sunday school, without attendance at church worship?
4. How can you make children want to go to church?
5. What can parents do to prepare their children for attendance at church worship, and to render the service meaningful to them?
6. What are the duties of the minister in connection with the church attendance of children?
7. What are the duties of the Sunday-school teacher in this connection?
8. What are the advantages and disadvantages of the " merger " service which combines Sunday school and church into one? Of the Go-to-Church Band plan? Of the Junior Congregation plan?
9. What are the advantages and disadvantages of having a children's sermon in the early part of the regular church service? What should be some of the characteristics of such a sermon? Would you call it a juvenile sermon, a sermonette, or a children's sermon? Why?

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LESSON X

THE GOAL OF DEVOTIONAL TRAINING

The goal at which we aim in training children to worship is that we may help them to become men and women (1) of sound individual habits of devotion, (2) members of the Christian Church and regular participators in its worship,(3) who have committed their lives to God through Jesus Christ and have experienced His redeeming, regenerating grace, (4) whose worship issues in lives of Christlike service, doing God's work in the world, (5) and who have begun so to know God through worship as to have entered, here and now, upon eternal life.

1. We seek to establish them in INDIVIDUAL HABITS OF DEVOTION which are sound and permanent. A man's habits should be his best friends. However undevout the soul, worship is so natural, so helpful, so necessary, that in supreme moments it bursts forth in ejaculations such as "Thank God!" "God help me!" "God forgive me!" and the like. This sporadic uplift of mind and heart to God we seek through training to make habitual, intelligent and independent. Only so can its full power and joy be appropriated and proved.

One's individual worship should be *systematic and regular*. Exercise taken now and then is helpful; but it is only when it becomes a *regular habit that it* produces the exultant vigor of full health and strength. So with worship. Its momentary expressions may serve to quicken the soul and to point the way to spiritual heights. But the achievement of full-grown spiritual manhood is possible only to him who lives in daily fellowship with the Father.

Individual habits of worship should be *intelligent*, lifted above all formalism and superstition. Some go through the forms of worship regularly without experiencing its fruits. Others practise it as a kind of charm, a bit of pious magic, with mistaken notions and false aims.

These habits, moreover, should be *independent.* They should not rely upon the support of popular custom or environmental aids. They should command rather than bow to the words and actions of others as well as personal whims and moods. The dormitory scene in "Tom Brown at Rugby" illustrates both how easy it is to drift away from worship through the tendency while in Rome to do as the Romans do, and how strong the power of independent habit is, not only to hold Arthur but to awaken Tom and to transform Rome.

2. We seek to induct children into THE WORSHIP AND FELLOWSHIP OF THE CHURCH. Individual habit needs social reinforcement. It is not enough that they be trained to understand and appreciate the worship of others. They must be more than auditors and spectators. We should equip them to share in public worship with heart and soul and strength and mind. One phase of the modern amusement problem has been diagnosed as "spectatoritis." Something like this is the trouble with some congregations. Too many, instead of obeying the words of the Psalmist,

> "Let the people praise thee, O God,
> Let all the people praise thee,"

are content to look on and listen while one man in the pulpit and four people in the choir serve as substitutes for them. Our boys and girls must be saved from this practise of worshiping by proxy. No doubt something is gained simply by being in church, just as some recreation may be found in watching a ball game. But the full realization belongs only to him who participates. The rewards of worship are bestowed only on the soul which actively communes with God.

3. We seek to bring the child, in due time, definitely TO COMMIT HIS LIFE TO GOD THROUGH JESUS CHRIST, AND TO EXPERIENCE HIS REDEEMING, REGENERATING GRACE. At some time or other in adolescent years, there is likely to come a spiritual crisis. The Spirit of God is manifested with power, and the child becomes conscious that some permanent decision for life must be made. Shall I consecrate myself to God and His kingdom, or to myself and to my own kingdom? Shall I accept Christ as the Master and Saviour of my life, and obey His command, " Follow Me "; or shall I attempt to save my own life, with whatever content I may fill that phrase, and go where I please? Are love and truth and righteousness to be the inspiration and aim of all my endeavors, or shall I pamper appetite, grasp greedily at the whims and suggestions of unbridled passions and unholy ambitions, and seek the immediate satisfaction of my desires, whether or not these lead me into lovelessness and falsehood and sin?

The normal response of the child, whose earlier training has been what it should be, is the experience and decision called conversion. The experience is the gracious work of the Holy Spirit; the decision is the response of the awakened child of God. Both are necessary. It is impossible to tell where one leaves off and the other begins. The classic description is that given in Paul's injunction: " Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure." The child becomes conscious of a Power not himself working within him and about him. He sees clearly that toward which his individual habits of worship as well as the services of the church have been tending. He puts himself publicly and whole-heartedly in the ranks of the followers of Jesus. For himself the goal of his ambition is full-grown Christian manhood. For the world all his faculties and powers are consecrated to that Kingdom in which the Fatherhood of God and the brotherhood of man are realized. Worship blossoms into a supreme act. Customs practised under the tutelage of others during childhood culminate in a life inspired and empowered by the Spirit of God.

The nature of this crisis will be determined by various circumstances — age, temperament, home-training and previous moral conduct. In some it is marked and sudden; in others it is as gradual and imperceptible as the coming of the spring. The result in any case is the birth from above, the conscious and definite experience of regeneration. Through it God is enabled to "pour His life and energy into human souls, even as the sun can flood the world with light and resident forces, or as the sea can send its refreshing tides into all the bays and inlets of the coast, or as the atmosphere can pour its life-giving supplies into the fountains of the blood in the meeting-place of the lungs; or, better, as the mother fuses her spirit into the spirit of the responsive child, and lays her mind on him until he believes in her belief."[1] Toward this goal all the worship of childhood should tend; from it should spring the wealth of thoughts and emotions, which develop and ennoble youth, and fructify and glorify the life of the world.

4. Naturally and necessarily the divine life thus entered into by the individual must also be realized in society. Worship should direct and vitalize THE WHOLE PROGRAM OF ACTIVE CHRISTIAN SERVICE. Prayer must put itself into harness until the salvation of the individual has been crowned by the achievement of the kingdom of God. The worshiper, who on Sunday chanted, "O give thanks unto

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[1] Rufus M. Jones: *The Inner Life*, p. 99.

the Lord, for He is good," must on Monday express that gratitude in grateful deeds. The worker, who prayed, "Give us this day our daily bread," must help to answer that prayer either by raising wheat or by earning his right to it. The reverence at the altar, if real, will reveal itself in reverence for God's laws and God's children. The repentance of the closet will be manifested in confession and reparation and righteous living.

This is natural for children, whose lives and interests center less in thought and emotion than in activity. A child is so made that he must literally "work out his own salvation," not think it out merely. Parents and teachers should see to it that the services of worship in the church and Sunday school are supplemented and realized in deeds that serve on the other days of the week. What a child prays, he should practise; what he sings, he should live.

This brings about *the normal alternation of work and worship.* No man can worship all the time. To be sure, the spirit of worship should permeate and glorify all his living. There is a very true sense in which Paul's exhortation to "pray without ceasing" is not only ideal but practical. Life itself becomes a prayer. All our working and playing and loving are carried on with a sense of God in the background of consciousness. Our wills are one with His, our thoughts revert to Him, our activities are directed by Him. In this sense worship, like breathing, should be coextensive with life.

But when the monk attempts to worship constantly, he fails. To keep perpetually praying is impossible and undesirable. Conscious worship is the means by which we renew depleted spiritual energies. Once the reservoirs of power are full, we need to direct them into the ordinary channels of life. In worship we prepare for work; in work we earn the right to worship. Each is incomplete without the other. At times each is merged into the other. But the natural relation is an alternation, each supplementing the other in the program of a well-balanced life.

No one can judge as to just when and just how much another soul should worship. It is like eating and playing and sleeping. We find out by experiment. The divine law, justified by the experience of centuries, is the setting apart of one day in seven on whose program worship should be given a controlling part. Practically, humanity cannot live at its highest and best without Sunday. And a true Sunday means more than rest, recreation and home-life for the bread-winner; it means that social worship through which all gain rest and recreation and home-life for the soul.

The program for Monday, also, has need of a place for worship. We can no more relegate worship to one day in seven than we can concentrate eating and sleeping on one day in seven. Whenever the springs of life begin to fail, whenever our whole being faints and clamors for ethical and spiritual renewal, we shall follow the Master into the quiet of a place apart for the uplift and invigoration of conscious communion with God. Morning and evening may be the best times for this. Quite as needful, however, will be those stray moments on the street, in the home, amid the distractions of school and office and factory, when quick as thought the mind turns to God, refers life's tasks and problems to Him, and draws upon Him for illumination, guidance and strength.

5. THE ULTIMATE GOAL OF TRAINING IN WORSHIP IS ETERNAL LIFE. Through the daily practise of the presence of God one may begin the life that is life indeed right here and now. By means of Christian living and Christian labor, which are a more true expression of prayer than mere words, however devout, the kingdom of God may come on earth even as in heaven. Ours is a religion of *salvation*,

individual and social. To know God, as Jesus Christ has made it possible for us to know Him, is to enter upon life eternal.

It is your privilege, as parent or teacher, to help bring the soul of a child into possession of his birthright of immortality in sonship to God. We have studied together some ways whereby you may plan to train the devotional life of your children to this blessed end. Need it be added that all methods are doomed to fail unless they are made vital by the influence of your own character and practise? Is your own devotional life all that it can be and ought to be? If not, begin with yourself. The counsels of this book are for you as well as for your children.

QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. Why should one's worship be made a matter of regular and systematic habit?
2. Give examples, from your own experience or from observation, of how one's habit of worship may be influenced by surrounding customs or conditions.
3. What do you understand by conversion? Is the process alike in all persons? Give reasons for your answer.
4. What do you understand by regeneration? What did Jesus mean when he said, "Ye must be born again"?
5. What is meant by the alternation of work and worship? What did Paul mean by his counsel to "Pray without ceasing"?
6. Should all persons combine work and worship in the same proportions? What is the function of the Christian Lord's Day?
7. Is it possible to worship God on the street, or while busied in office or factory? Give reasons for your answer.
8. What is the relation of the teacher's or parent's own devotional life to the training of the devotional life of the child?

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